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THE MASTERY SERIES.

HEBREW.

Gutta cavat lapidem NON VI SED SÆPE *cadendo.*

THE MASTERY SERIES.

HEBREW.

BY

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ERRATA.

[The first care of the Student should be to correct these errors.]

Var. 24. *for* l^{e}goyav *read* l^{e}goyo
Text II, Sect. 2, *for* faces your *read* faces of you
Var. 32. *for* councillors *read* counsellors
„ 34. „ have walked „ walk
„ 41. „ m^{e}lakeykhem „ malkeykhem
„ 42. „ councillors „ counsellors
„ 50. „ raglu „ riglu
Texts IV and V (in literal English), *for* Jehovah *read* the Lord
Var. 71. *for* shamartha *read* shamatha
„ 74. „ v^{e}hashmiaha „ v^{e}hashmiah
„ 88. „ bo „ bah
„ 90. „ hazzoth „ hazzeh
„ 92. „ this „ thy
„ 93. „ ubh^{e}nenu „ ubhaneynu
Text X, Sect. 2 (in literal English), *for* to all *read* for all
Var. 159. *for* the voice of *read* to all
„ 166. *read* יֵאָמִין בַּיי לְכָל
„ 175. *for* our God *read* the God
„ 181. *delete* our
„ 191. „ not
Text XIV (in literal English), *for* him *read* and before
Text XVIII, *for* raise up *read* depart—rise
Var. 305. *delete* upon the mountains
„ 434. *for* the jewels of silver *read* thy reward
„ 439. *read* אֶשְׁלַח לָךְ

PREFACE.

THIS Manual is designed to enable beginners to learn to read the Hebrew Scriptures without the aid of a teacher, and to infuse vitality into the lifeless system resorted to by those who study languages without ever acquiring them.

Mastery is the highest degree of fluency and readiness in reproducing foreign sentences with the words in their idiomatic order of arrangement. For the attainment of such facility and thoroughness in the most expeditious manner, this system requires that *during the first fortnight* six sittings shall be taken every day; that the lessons shall be extremely short; that they shall be repeated cumulatively in every sitting, and that beginners shall *invariably* read the whole of the lessons before they attempt to rehearse them. The exercises must be carried on so that one lesson shall never expel another from the memory.

Mastery is an exact method, if beginners will be exact in observing its laws. It is a complete method, because sentences may be selected and their Variations may be arranged so as to comprise *seriatim* the whole of the constructions and inflections of any language. It is the method of Nature, because, although it sets aside the whole of the disorderly operations of children before they can string words together, it adopts their ulterior practice of learning complete sentences with their Variations, but methodizes it by exacting that they shall be mastered one by one.

Its main object is to guard the memory from that confusion which is the cause of thousands of failures, and it therefore provides that the beginner shall neither hear nor see any other words than those in each new exercise. On the same principle, the system prohibits conversation, composition, the learning of unconnected words, and all grammatical explanations and technical terms, *during the first month.* In these respects the Mastery System differs from every other hitherto made public.

Grammar is forbidden to beginners, because all the elements and principles may be practically acquired through the medium of selected sentences, comprising all the inflections and constructions; and these may be mastered more intelligently and more beneficially in the concrete than in the abstract. After mastering 100 Variations, learners may begin the study of Grammar, if they are very anxious for it, but the longer it is postponed the more easily will they grapple with its puzzling technicalities and complications. Yet, as many learners will commence with the expectation of having to undergo examinations in Grammar, they may comfort themselves with the assurance that the mastery of sentences, carried on even for one month, will greatly facilitate, expedite, and rationalize that study.

In putting forth an *exact* method, the mode of procedure must be clearly defined, and the beginner's operations must be regulated in respect to time, quantity, and quality. At least one month's trial is required to prove this system, although a fortnight will generally suffice to produce conviction of its efficacy in developing the linguistic faculty, even in those who imagine themselves to be too stupid or too old to learn a new language. During the first fortnight, beginners should never work more than ten minutes at a time, nor more than one hour a day; but during the first two days half-an-hour will suffice, subdivided, according to the convenience of the learner,

into at least six sittings, at intervals of one or two hours. After the first fortnight, three sittings a day will suffice. A new lesson must never be undertaken unless the beginner can reproduce all the previous exercises with perfect fluency at sight of their English versions taken in ever varying succession.

The number of minutes in each sitting ought to be regularly noted, in order that the quantity of work which the beginner has actually performed in a given time may be precisely known. The quality of the performance is to be determined by the degree of fluency, and unless beginners can rehearse all the foreign sentences as rapidly as they can read their English versions aloud, they must not commence a new lesson. The only trustworthy referee to decide whether the proper degree of fluency has been gained, is the clock! for teachers and friends are always too lenient in exacting *perfect* fluency.

Beginners may rebel against the demand for extreme fluency in the recitation of exercises in a language which they are not expected to speak; but fluency, accuracy, and readiness constitute that thoroughness which is the special characteristic of this Method. Fluency of speech is generally regarded as a finishing accomplishment, but in truth it is merely elementary. In learning foreign sounds and strange tones there is very little exercise of the reasoning faculty, and it will be found that the memory performs its part far more efficaciously when employed at intervals under high pressure, than when it is subjected to a prolonged strain. When vigorously exercised for not more than ten minutes at a time, the memory will never be exhausted, nor will its freshness be impaired. The work may therefore be carried on so that not a moment shall be wasted, not a syllable forgotten, nor a word misplaced, in the rehearsal of the exercises.

The best mode of learning a lesson is to read it aloud very distinctly and slowly about twenty times, and then to carry on the repetitions more and more rapidly, *still reading them*, until the *measured time* has expired. It is not allowable to shorten the time merely because the lesson has been thoroughly learnt; for each lesson is to be retained in perpetuity, with an accurate recollection of each syllable and of each letter.

The Plan of this Work.—This Manual consists of 34 Texts, and 485 Variations evolved from them; but this number represents a mere fraction of the Variations which the Texts are capable of yielding.

The Variations exhibit the constructions latent in each Text, while their English versions afford all the requisite explanations of each phrase and the meaning of each word which has undergone alteration. The mastery of each individual word is greatly promoted by its constant reappearance with a different context. The Vocabulary is studiously limited, because the whole of the rules of syntax may be exemplified in a very few sentences, and the smaller the number of words may be, the more expeditiously will the power be acquired of using the constructions, and of *reciting* them as *readily* as if they were English. This is the standard which beginners must always keep in view.

The Variations contain from 15 to 20 English words each. This length has been fixed upon as affording the advantage of exhibiting to beginners complete sentences of a composite character, as models for framing similar combinations for themselves at the proper stage of progress. It is a great mistake to commence with very short sentences, because they do not qualify beginners to make longer ones, and thus they form a barrier to progress in composition. On the other hand, Variations of 15 or 20 words in length give birth to vast numbers of little ones (as shewn in Chap. IV of the 'Mastery

of Languages'). It is far easier for beginners to omit a word or a phrase from a long sentence without infringing the laws of the language, than it is to collect a number of scraps to be patched together to form a complete sentence. Variations become unwieldy when they exceed 20 words in length, but these are comprehensive enough to afford the fullest and most instructive practice in the composition of the longest sentences in any language. Unless learners practise the important exercise of vivâ voce composition, by altering the words and phrases in each of the English Variations, so as to necessitate the insertion of the corresponding foreign words, Mastery can never be developed. Now such diversification of the Hebrew Texts is forbidden to *beginners*, and on this account the Variations are given as a substitute, with a view to producing the effect of familiarising learners with a variety of constructions expressed with a few words. This process and other exercises for learners, after they have mastered 200 of the Variations, are described in the 'Handbook to the Mastery Series.'

The Mastery of the first two pages cannot fail to convince the beginner that his dormant linguistic faculty has been called forth and exercised in a novel and unexampled manner. He will become conscious of the possession of a power which has been stifled by the tedious, bewildering processes of studying grammar, analysing, parsing, construing, and composing written exercises. There being no precedent in his own experience either for the action taken, or for the peculiar results obtained, the beginner will be placed in a position to appreciate the efficacy of the method, and to testify that those who have not tried it are thereby incapacitated from estimating its full value.

It is not generally known that a complicated foreign sentence may be committed to memory as easily as a simple one,

and that the principles of its most difficult constructions may be mastered more intelligently and more readily by means of its variations, than by the most lucid expositions of a grammarian. In fact, the sudden Mastery of a complicated sentence of about 25 words in a strange language by a series of six efforts of ten minutes each, will impart feelings of triumph and communicate an impulse which constitute a broad distinction between the results of this and of all other methods. It is impossible for any one to make this experiment without arriving at the conviction that this is the veritable method of nature, and that it is incomparably superior to all others. It may appear strange to demand that so much time should be bestowed upon a few words, but the great object of the Mastery System is to maintain the soundness of this principle of action at the outset, in order to secure thoroughness in wielding all the distinctive constructions of the language, and to prevent that confusion of the memory which must inevitably arise from its being overloaded. Beginners must beware of learning lessons to be recited and forgotten immediately, instead of doing it so that they shall be indelibly impressed on the memory. Perfect fluency is the only criterion for testing the soundness of the beginner's progress. Whilst developing the linguistic faculty to such a degree as to lead beginners to resolve never to adopt any other plan in learning other languages, this system forms an admirable instrument for self-discipline and for acquiring and fostering habits of industry, of observation, of accuracy and of method, in the application of its principles to other studies and pursuits.

Mode of Presenting Hebrew Words in Roman Letters.—The perplexity which attends our efforts to acquire the pronunciation of a foreign language represented in Roman letters, arises principally from the strangely irregular and inconsistent rules by which we are guided in the pronunciation of English

words. It is therefore impossible for beginners not to be puzzled and misled by the phonographic system employed as far as Variation 97 to represent the Hebrew sounds. The simplest way of overcoming this difficulty is to separate the Hebrew syllables of the words of the first text, and to spell them so that they cannot be mispronounced. This has been done on p. xvi of the Preface: see also in the Zephaniah Text, p. 104.

Pronunciation.—In this Manual the vowels bear distinctive marks, and the sounds severally represented by these qualifying marks will be found illustrated in the Alphabet, p. 103. Beginners must therefore be on their guard against uttering any syllable without referring it to the standard table given for their guidance. Every phonographic system is open to objections, but if beginners undertake to learn a language without a teacher, there is no other resource *.

Reading and Writing.—The first 97 Variations will be found printed in Hebrew at the end of the Manual, but beginners are advised to abstain from attempting to read them until they shall have *mastered* the first 6 Variations. Their progress in reading will be greatly facilitated if they will confine their attention to two or three letters at a time, and will train themselves to write the words of the first line in Hebrew from memory before they look at another. Let them also bear in mind, that however easy it may be to learn the letters, it is still more easy to forget them, and therefore the words ought to be written afresh every day, not on paper but on a table, by tracing them with the finger on a gigantic scale, observing

* As there is a great diversity of practice in pronouncing Hebrew, and as the true original pronunciation is undetermined, if the beginner intends to go to any of the Universities with a view to passing an examination, he ought to learn from some competent person the pronunciation used in that seat of learning.

the due proportions which the letters bear to each other. The most rational way of learning to read foreign characters is either to fix the words, in the first instance, decisively in the memory, or else to employ some one to read them aloud as slowly and as frequently as may be required.

Emphasis.—The emphasis on Hebrew words is almost always placed on the last syllable, but a list is annexed of words in the first 97 Variations which have the stress on the last but one. The emphasis overrides the long and short marks upon the vowels, and the accents have been purposely omitted on the printed pages to save confusion. Beginners are advised to mark all these words with a pencil accordingly in the Manual. The Errata should also be corrected at once in ink.

Peculiar Sounds.—There are several sounds in Hebrew which cannot be imparted to the learner through the medium of the English alphabet; but this is unimportant, because in England, as in all other parts of Europe, the knot is cut by the practice of casting out those sounds which are not representable by their own alphabets, or else by perverting the pronunciation of the Hebrew, Greek, etc. so that the sounds may harmonise with those of the vernacular tongue. Thus in Hebrew there are two consonants which are not sounded at all, because their true sounds are not found in any European language. א is not a vowel, but it is a sound produced by holding the breath for two or three seconds before uttering the vowel that stands under it. ע is a stronger utterance produced in the same manner, and nearly resembling a hiccup. Every Hebrew word begins with a consonant, and therefore all Scriptural names commencing with a vowel, will be found on examination to have either א or ע as the initial consonant. These two non-sonants are of course omitted in the phonographic system used in this Manual. There are three letters, represented by K, Ḳ, and Q, which are pronounced alike. There

are two forms of the letter S, and two of the letter T, in the utterance of which no difference is made, although the distinctive sounds of all these may be heard uttered in Arabic and other living cognate tongues. The letter ת is sounded like S by those nations who have not the lisping sound of TH in their language, and cannot pronounce it at first, not knowing that it may be produced by keeping the tongue in contact with the upper front teeth during the utterance of the letter S.

In the 16th Text an * will be observed over a word which is misspelt in accordance with the original MS. whereof the received Hebrew Text is an exact copy. The letter marked * ought to have been dotted.

Instances of words similarly marked will be found throughout the whole Hebrew Bible.

The term 'Adonāi,' lord, master, has been inserted instead of 'Jehovah,' in accordance with the practice of the Jews, who from reverential motives print the same word in Hebrew thus יי, regarding the Name as too sacred either to be written or uttered. On this account, also, the Hebrew numerals representing 15, i.e. 10 and 5, are habitually replaced by two other consonants indicating 9 and 6.

The Hebrew Exercises in this Manual have been revised by an Oriental Scholar of the highest attainments and of the most distinguished reputation.

MELDON LODGE, CHELTENHAM,
November, 1871.

As a guide to the pronunciation of the Romanised Hebrew of the first Text, the syllables are here separated in such a manner that no mistake can occur.

Mah naw voo ull* hay haw ream (Variation 3. maw haw). ra*h*g lay me† va*h*s sair mash mee ah (Var. 4. hum) shaw loam tove ye† shoo ah (Var. 8. hut) oh mare le† tsee own maw la*h*k el o hah eekh (Vars.: 14. lake, 15. maylekh, 19. law maw).

* Pronounce *ull* as in skull. † Pronounce extremely short. Letters in italic are not to be sounded.

The following words in the first 97 Variations bear the emphasis on the last syllable but one. In all other words the last syllable is emphasised.

Hammashmia, Variation 8. Elohaykh, Section 4, p. 5, and Var. 21. haraykh, Var. 11. Gilboa, Var. 16. hammelekh, Var. 13, 29, 44, 49, 54, 65, 73, 75, 76, 83. melekh, Var. 15, 23, 33, 81, 86. ālu, Var. 16, 17, 19, 29, 37, 42. lamah, Var. 19, 39, 54, 66, 71, 75. hayinu, Var. 93. vayotsienu, Var. 93. l^{e}phaneka, Var. 94. b^{e}tsedeq, Var. 94. hishmia, Var. 22, 23, 35, 44, 68, 86. lalekheth, Var. 51, 52. haarets, Var. 76, 82, 90. banu, Var. 77. beerets, Text VI, p. 15, and Var. 93. yomaim, Var. 80. mishpateykha, Var. 81. meerets, Var. 84. Eloheykha, Var. 84, and Sect. 2, p. 17. laerets, Var. 65, 87. itthanu, Var. 88. vayyaal, Var. 97. hayitha, uz^{e}kharthanu, baabhodathenu, hotseythanu, Var. 91. yamimah, Var. 95. ul^{e}bhaneynu, Var. 96. bayith, Text V, p. 13. ebhed, Text VI, p. 15. hayitha, Var. 66, and Text VI, p. 15. v^{e}shim^{e}ru, Var. 67. babbayith, Var. 73. baarets, Var. 66, 74. baerets, Var. 93.

REFERENCES TO THE TEXTS IN THIS MANUAL.[a]

TEXT		TEXT	
1.	Isaiah lii. 7.	18.	Exodus xii. 31.
2.	Deuteronomy iv. 8.	19.	Psalm lxxxix. 20 (21).
3.	Psalm i. 1.	20.	2 Kings ix. 5.
4.	Psalm cxxvii. 2.	21.	2 Kings ii. 11.
5.	Psalm cxxvii. 1.	22.	Jeremiah lii. 7.
6.	Deuteronomy v. 15.	23.	Exodus xxxii. 18.
7.	Genesis xxvi. 28.	24.	Genesis xxxix. 5.
8.	Isaiah vi. 8.	25.	Numbers xxii. 6.
9.	Deuteronomy xxxiv. 10.	26.	Exodus v. 5.
10.	Numbers xiv. 11.	27.	Exodus xxxix. 43.
11.	1 Samuel ix. 2.	28.	Psalm li. 11 (13).
12.	Exodus xii. 35.	29.	1 Kings ix. 27.
13.	Psalm viii. 4 (5).	30.	Isaiah xxvi. 14.
14.	Genesis xxxvii. 18.	31.	Psalm xlix. 7 (8).
15.	Exodus iv. 19.	32.	Exodus ii. 9.
16.	Psalm lxxvi. 3 (4).	33.	Genesis xxiv. 23.
17.	Psalm lxxviii. 34.	34.	Isaiah xiii. 4.

[a] The figures in parentheses relate to the texts in the Hebrew Bible.

THE MASTERY SERIES.

TEXT I. Section 1.

How beautiful upon the mountains are - - - - - - - - -

Variations.

1. The mountains are beautiful!
2. How lovely are the hills!
3. What is upon the mountain?

Section 2.

the feet of him that bringeth good tidings, that publisheth

4. Beautiful are the feet-of the bearer of good tidings.
5. A messenger-is upon the-hills-of Gilgal.
6. The feet of those who bring glad tidings are upon the hills.

Section 3.

peace; that bringeth good tidings of good, that publisheth salvation;

7. How excellent are the-messengers-of peace!
8. Peace to the good messenger who proclaimeth salvation on the mountains.
9. The-feet-of messengers-of peace and publishers-of salvation are upon the hills.
10. The heralds-of salvation are bringing news of perfect peace.

HEBREW.

TEXT I. Section 1.

How	beautiful are	upon	the mountains - - - - - -
Măh	nāvū	ăl	hĕhārīm

Variations.

1. Nāvū hĕhārīm
2. Măh nāvū hĕhārīm
3. Māh ăl hā-hār

Section 2.

the feet-of	a bearer-of-good-tidings,	one-that-causeth-to-hear
răglēy	m^{e}bhăssēr	măshmīă

4. Nāvū răg^{e}lēy hămm^{e}bhăssēr
5. ăl hārēy Gĭlgāl m^{e}bhăssēr
6. ăl hĕhārīm răg^{e}lēy m^{e}bhăss^{e}rīm

Section 3.

peace;	a-messenger-of	good,	a herald-of	salvation;
shālōm	m^{e}bhăssēr	tōbh	măshmīă	y^{e}shūāh

7. Măh tōbhīm m^{e}bhăss^{e}rēy shālōm
8. Shālōm lĭm^{e}bhăssēr hăttōbh hămmăshmīă y^{e}shūāh ăl hĕhārīm
9. ăl hĕhārīm răg^{e}lēy m^{e}bhăss^{e}rēy shālōm ūmăshmīēy y^{e}shūāh
10. Măshmīēy y^{e}shūāh m^{e}bhăss^{e}rīm shālōm shālōm

Section 4.

- - - that saith to Sion, Thy God reigneth!

11. How beautiful on thy hills, O Sion, are the footsteps of the messengers of the salvation of God!

12. Go ye up, ye messengers of peace; proclaim ye the salvation of God to Sion.

13. What saith the good king? What say the heralds of salvation and the messengers of peace?

14. He who reigneth on Mount Sion hath proclaimed salvation and peace.

15. What said the messenger to Israel? The King of kings is reigning on Mount Sion.

16. Heralds of salvation have gone up on the mountains of Gilboa to bear the glad tidings of peace.

17. The messengers have gone up, saying, The God of peace reigneth on Mount Sion!

18. The kings who reigned upon the mountains of Gilgal went up against Sion.

19. Why went up the kings of Israel against the kings of the Ammonites and Edomites?

20. Thy God reigneth, O Sion! the King of kings is reigning on thy hills!

21. How beautiful are the feet of the messengers of peace, who say to Sion, Thy God reigneth!

Section 4.

saying	to Sion	reigned	God-of-thee !
ōmēr	l^{e}Tsīyyōn	mālăkh	Ėlōhāykh

11. Tsiyyon mah navu al haraykh ragley m^{e}bhass^{e}rey y^{e}shŭath Ėlohim

12. ālu m^{e}bhass^{e}rey shalom hashmiu y^{e}shuath Ėlohim l^{e}Tsiyyon

13. Mah omer hammelekh hattobh. Mah om^{e}rim mashmiey y^{e}shuah um^{e}bhass^{e}rēy shalom

14. Hammolekh al har Tsiyyon hishmia y^{e}shuah v^{e}shalom

15. Mah āmăr hamm^{e}bhasser l^{e}Yisrāēl melekh hamm^{e}lakhim molekh al har Tsiyyon

16. Mashmiey y^{e}shuah ālu al harey Gilboa l^{e}bhasser shalom

17. ālu hamm^{e}bhassrim lēmōr Ėlohey hashshalom mōlēkh al har Tsiyyon

18. M^{e}lakhim hammol^{e}khim al harey Gilgal ālū al Tsiyyon

19. Lamah ālu mal^{e}khey Yisrāēl al mal^{e}khēy Ammon v^{e}Edom

20. Tsiyyon malakh Ėlohaykh melekh hamm^{e}lakhim molekh al haraykh

21. Mah navu ragley m^{e}bhass^{e}rey shalom haom^{e}rim l^{e}Tsiyyon malakh Ėlohaykh

TEXT II. Section 1.

And what nation is there so great, that hath statutes and judgments so righteous - - - - - - - - - - - - - - - - - -

22. How excellent are the statutes and judgments which Jehovah hath proclaimed to Israel!

23. What nation is there to whom the King of kings hath caused His righteousness to be heard?

24. Who is the righteous man who published to his nation the statutes of the Lord?

25. Proclaim ye to the nations the righteousness of the God of Israel, and His great salvation.

26. Kings and great men have gone up on the mountains to bear the glad tidings of His salvation.

Section 2.

- - - as all this law, which I set before you this day?

27. Great is the Lord, and righteous; great and righteous is His law.

28. The kings of the nations have said, How goodly is Sion! Peace, peace to Sion!

29. Messengers have gone up and set all this law before the king and the queen.

30. Hearken ye to His law which I set before you and before all Israel this day.

31. Peace be to you and to all who proclaim the salvation of the Lord to all the nations.

TEXT II. Section 1.

And who	nation	great	who	to him	statutes	judgments	righteous
ūmī-gōy	gādōl	ashĕr	lō	ḳŭqqīm	ūmĭshpātīm	tsăddīqīm	

22. Mah tobhu haḳuqqim v^ehammishpatim åsher hishmia Adonāy l^eYisrael

23. Mi goy åsher melekh hamm^elakhim hishmia tsidqatho lo

24. Mi hatstsaddiq åsher hishmia l^egoyay ḳuqqey Adonay

25. Hashmiu laggoyim tsidqath Ėlohey Yisrael vishuatho hagg^edolah

26. ālū m^elakhim ug^edolim al heharim l^ebhasser y^eshuatho

Section 2.

as all	the law	the this	which	I	giving
K^ekhōl	hăththōrāh	hăzzōth	åsher	ānōkhī	nōthēn

to faces your	the day ?
lĭfnēykhĕm	hăyyōm

27. Gadol v^etsaddiq Adonay g^edolah v^etsaddiqah thoratho

28. am^eru mal^ekhey haggoyim mah tobhah Tsiyyon. Shalom shalom l^eTsiyyon

29. M^ebhass^erim ālu v^enath^enu kol haththorah hazzoth lifney hammelekh v^ehammalkah

30. Shim^eu el thoratho åsher anokhi nothen lifneykhem v^elifney khol Yisrael hayyom

31. Shalom lakhem ul^ekhol mashmiey y^eshuath Adonay l^ekhol haggoyim

TEXT III.

Blessed is the man that walketh not in the counsel of the ungodly.

32. Blessed is the good man who hath walked in the counsel of just councillors.

33. For the Lord is a great God, and a great King above all gods.

34. Blessed are the righteous who have walked in the law of the God of Israel.

35. Walk ye in the statutes and judgments which the Lord hath proclaimed to you this day.

36. Blessed are ye that cause the law of the Lord to be heard by all nations.

37. They went up and preached to the nations the statutes which the Lord gave to you.

38. The kings who reigned over the mountains of Edom walked in the counsel of the wicked.

39. Wherefore have they not published His goodness and His greatness to the kings of the nations?

40. The Lord the judge shall decide this day who is righteous and who is wicked.

41. Have not your kings counselled you to walk according to the statutes of the Lord?

42. The councillors went up on the mountains to carry the glad tidings of salvation and peace.

TEXT III.

The blessings of	the man	who	not	walked	in counsel of
ăshrey	hāīsh	ăshĕr	lō	hālăkh	băâtsăth

wicked men.
r^{e}shāym

32. Ashrey haish hattobh ăsher halakh baâtsath yōâtsim tsaddiqim

33. Kī ēl gadol Adonay umelekh gadol al kol Ėlohim

34. Ashrey hatstsaddiqīm hahol^{e}khim b^{e}thorath Ėlohey Yisrael

35. L^{e}khu b^{e}ḳuqqim ubh^{e}mishpatim ăsher hishmia Adonay lakhem hayyom

36. Ashreykhem hammashmiim thorath Adonay l^{e}khol haggoyim

37. ālu ubhiss^{e}ru laggoyim haḳuqqim ăsher nathan Adonay lifneykhem

38. Hamm^{e}lakhim hammol^{e}khim al harey Edom hal^{e}khu baâtsath har^{e}shaym

39. Lamah lo hishmiu tobhatho ug^{e}dulatho l^{e}mal^{e}khey haggoyīm

40. Yishpōt Adonay hashophet hayyom mi hatstsaddiq umi harasha

41. Hâlo y^{e}âtsukhem m^{e}lākheykhem lālĕkĕth b^{e}ḳuqqey Adonay

42. ālū hayyoâtsim al heharim l^{e}bhasser y^{e}shuah v^{e}shalom

TEXT IV.

Except the Lord keep the city, the watchman waketh but in vain.

43. He will not guard the nation that hath hearkened not to the statutes that He gave them.

44. Did not the king proclaim his law to the men who guard the great city?

45. If the kings will not keep the law of the Lord, He will not give the nations peace.

46. The watchmen were not wakeful, and the kings of the Amorites went up against the city.

47. Go ye up all of you to your city, and obey ye the statutes of your great King.

48. They will not go before the judges for justice, nor before the councillors for advice.

49. Blessed is the king who has good councillors, and righteous judges throughout all his kingdom.

50. His spies have inspected the great city on the hill, for the guards were not wakeful.

51. The king and his councillors did not take heed to walk in the law of the Lord.

52. It is in vain for you to walk in the counsels of the wicked, for God will not hear vanity.

53. Watch ye and keep all this law, which the Lord hath not given to you for naught.

TEXT IV.

If ~~Jehovah~~ the Lord not shall guard city, vainly waked watcher.
Im - Adonay lō - yishmār - īr shāv shāqăd shōmēr

43. Lo yishmōr haggoy åsher lo shāmă el haḳuqqim åsher nathan lo

44. Hålo hishmia hammelekh thoratho laånashim hashshom^{e}rim hair haggdolah

45. Im hamm^{e}lakhim lo yishm^{e}ru thorath Adonay lo yiththēn shalom laggoyim

46. Hashshom^{e}rim lo shak^{e}du umal^{e}khey haėmori ālu al hair

47. ålū kul^{e}khem l^{e}ir^{e}khem v^{e}shim^{e}u el ḳuqqey malk^{e}khem haggadol

48. Lo yēl^{e}khu liphney hashshoph^{e}tim l^{e}mishpat v^{e}lo liphney hayyoåtsim l^{e}ētsah

49. Ash^{e}rey hammelekh åsher lo yoåtsim tobhim v^{e}shoph^{e}tim tsaddiqim b^{e}khol mamlakhtho

50. Rag^{e}lu m^{e}raglaiv hair hagg^{e}dolah al hahar ki lo shaq^{e}du hashshom^{e}rim

51. Hammelekh v^{e}yoåtsaiv lo sham^{e}ru lalekheth b^{e}thorath Adonay

52. Shāv lakhem lalekheth baåtsath r^{e}shāim ki shāv lo yishma ēl

53. Shiq^{e}du v^{e}shim^{e}ru eth kol haththorah hazzoth åsher Adonay lo nathan lakhem lashshav.

TEXT V.

Except the Lord build the house, they labour in vain that build it.

54. Why will not the king build a city on the hill, and large houses for its guards?

55. The Lord hath preserved the city, and its builders have not laboured in it in vain.

56. Those who have published His statutes and judgments amongst the nations have laboured in vain in your city.

57. The king hearkened not to his councillors, but gave the houses to the watchmen of the city.

58. The builders have laboured in your house daily, and the men of the city have watched in it.

59. Who will give peace to the city of Sion? Oh! for the salvation of Israel.

60. What have ye to do with peace? What peace is there for the wicked, who will not hearken to the law of the Lord?

61. Nay, but a king shall reign over Israel. And Samuel said, Is not the Lord your God your King?

62. Spake not the man to you, saying, Be watchful, and guard the house of the councillor?

63. Have not all his sons heard the rumour that messengers of peace have gone up to Sion?

64. Is it well with you, with your sons, and with your sons' sons? And they said, It is well.

TEXT V.

If ~~Jehovah~~ the Lord not shall build house, vainly laboured builders its in it.
Im-Adonay lō-yĭbhnĕh băyĭth shāv āmᵉlū bōnāyv bō

54. Lamah lo yibhneh hammelekh ir al hahar ubathim gᵉdolim lᵉshomᵉrayv

55. Adonay shamar hair vᵉlo amᵉlu shav bonayv bo

56. Mashmiey ḳuqqayv umishpatayv baggoyim amᵉlu shav bᵉirkhem

57. Lo shama hammelekh lᵉyoâtsayv vᵉnathan bathim lᵉshomᵉrey hair

58. Habbonim amᵉlu yom yom bᵉbhethᵉkhem vᵉanᵉshey hair shamᵉru bo

59. Mi yithēn shalom lᵉir Tsiyyon. Mi yithen yᵉshuath Yisrael

60. Mah lakhem ulᵉshalom. Mah hashshalom larᵉshaym âsher lo yishmᵉu lᵉthorath Adonay

61. Lo ki melekh yimlokh al Yisrael vayyomer Shᵉmuel hâlo Adonay Ėloheykhem malkᵉkhem

62. Hâlo amar lakhem haish lemor shikᵉdu vᵉshimᵉru beith hayyoets

63. Hâlo shamᵉu kol banayv hashshᵉmuah ki mᵉbhassᵉrey shalom alu lᵉTsiyyon

64. Hâshalom lakhem libhᵉneykhem vᵉlibhᵉney bᵉneykhem vayyomᵉru shalom

TEXT VI. Section 1.

And remember that thou wast a servant in the land of Egypt, -

65. And the servants of the king went up to that land, and they builded a city for him upon the hill.

66. Why rememberedst thou not the days in which thou wast a bondman in the land of Egypt?

67. And the servants said to the builders, Be wakeful, and watch ye over the house of the queen.

68. What nation is there to whom He hath given a law so righteous as this which he hath published to-day?

69. Remember that the Lord hath preserved you in all the days of your bondage in Egypt.

70. His servants bore the glad tidings of salvation of the house of Israel throughout all lands.

71. And thou, O king, why hast thou not obeyed the statutes which thy God gave to Israel?

72. His righteousness is as the great mountains: He hath magnified His law.

73. Thou hast not laboured for naught in the house which the king builded for me on Mount Carmel.

74. And thou, Son of Adam, remember thou all this law, and publish it in that country.

75. Why didst thou not make mention to the king about the men who worked in his house?

TEXT VI. Section 1.

And remem-beredst thou	that	servant	wast thou	in	land	Egypt,
V^{e}zākhārthā	kī - ĕbhĕd	hāyīthā	b^{e}ĕrĕts			Mĭtsrăyĭm

65. Vayyăălu abh^{e}dey hammelekh laerets hazzoth vayyibhnu lo ir al hahar

66. Lamah lo zakhartha hayyāmim åsher ebhed hayitha b^{e}erets Mitsrayim

67. Vayyomru haåbhadim labbonim lemor shik^{e}du al beyth hammalkah v^{e}shim^{e}ruhu

68. Mi goy åsher nathan lo thorah tsaddiqah kazzoth åsher hishmia hayyom

69. Zikh^{e}ru ki Adonay sh^{e}markhem b^{e}khol y^{e}mey åbhodathkem b^{e}Mitsrayim

70. åbhadayv bish^{e}ru y^{e}shuath beyth Yisrael b^{e}khol haåratsoth

71. V^{e}atthah hammelekh lamah lo shamartha haḳuqqim åsher nathan Ėlohim l^{e}Yisrael

72. Tsidqatho k^{e}harim g^{e}dolim higdil thoratho

73. Lo amaltha lashav babbayith åsher hammelekh banah li al har hakkarmel

74. V^{e}atthah ben Adam z^{e}khor kol haththorah hazzoth v^{e}hashmiahå baarets hazzoth

75. Lamah lo hizkartha el hammelekh eth haånashim haomlim b^{e}bheitho

Section 2.

- - - and that the Lord thy God brought thee out thence.

76. The king will not give thee this land, because thou hast not observed his law.

77. Hast thou not heard that the bondmen builded great cities in the land of Egypt?

78. How righteous are all the statutes and judgments which Jehovah has given to the nation!

79. My servants remembered my righteous law in the day in which they came out of bondage.

80. He remembered not that all the builders in that city laboured in his house for two days.

81. Give the king thy judgments, O God, and thy righteousness unto the king's son.

82. Remember ye the Lord who brought you and your children forth from Egypt into this goodly land.

83. Dost thou not remember the city whither the king went and builded for himself a large house therein?

84. Remember thou the day when thou camest forth from that land, because the Lord thy God preserved thee.

85. When He led forth the Israelites from thence, He gave you the lands of the heathen.

86. Hath not the King of kings made known to you what is good, and what is the law of the Lord?

Section 2.

and brought out thee the Lord God, thy from thence.
văyyōtsīākhā Adonay Ėlōhēykhā mĭshshām

76. Hammelekh lo yiththen l^ekha haarets hazzoth ki lo shamartha thoratho

77. Hâlo shamatha ki haâbhadim banu ārim g^edolim b^eerets Mitsraim

78. Mah tsaddiqim kol haḥuqqim v^ehammishpatim âsher nathan Adonay lifney haggoy

79. âbhaday zakh^eru thorathi hatstsaddiqah bayyom âsher yatsu mibbeyth âbhadim

80. Lo zakhar ki kol habbonim bair hazzoth am^elu b^ebheitho yomaim

81. Ėlohim mishpateykha l^emelekh thēn v^etsidqath^ekhah l^ebhen melekh

82. Zikh^eru Adonay âsher hotsi eth^ekhem ubh^eneykhem Mimmitsraim el haerets hattobhah hazzoth

83. Hâlo zakhartha hair âsher halakh hammelekh sham ubhanah lo bayith gadol bah

84. Z^ekhor yom tseth^ekha meerets hazzoth ki Adonay Ėloheykha sh^emar^ekha

85. Kaâsher hotsi eth Yisrael mishsham v^enathan lakhem artsoth haggoyīm

86. Hâlo melekh hamm^elakhim hishmia lakhem mah tobh umah thorath Adonay

TEXT VII.

We saw certainly that the Lord was with thee.

87. And it shall be that when we go to that land we shall see the rulers of the mountain cities.

88. Will not the watchman go with us to see the city and the labourers therein?

89. And the seer said to the man, Peace be to thee, and to all who are with thee in thy house!

90. And it came to pass, that when Moses ascended that goodly mountain he assuredly saw this good land.

91. Thou wast with us, and thou rememberedst us in our servitude, in the land whence thou broughtest us out.

92. Have we not vigilantly watched in this house, and carefully guarded all that is thine therein?

93. For we were bondmen in that land, and the Lord brought us out from thence, and our children with us.

94. How great is the peace that thou givest to those who walk before thee in righteousness!

95. When the Israelites shall go up from year to year to Jerusalem we shall assuredly see the prophet.

96. We have carefully observed the law of the Lord, and He hath given peace to us and to our children.

97. And the man went with his sons, and all the servants whom he had, to see the great city.

TEXT VII.

To see we saw that was the Lord with thee.
Rāō rāīnū ki hāyā Adonay immākh

87. V^{e}hayah kaåsher nelekh laerets hazzoth nĭreh mal^{e}khey haarim åsher al heharim

88. Hålo yelekh hashshomer itthanū liroth hair v^{e}haom^{e}lim b^{e}

89. Vayyomer haroeh laish shalom l^{e}kha ul^{e}khol åsher imm^{e}kha b^{e}bheythakh

90. Vay^{e}hi baåloth Mosheh al hahar hattobh hazzoth raoh raah haerets hattobhah hazzoth

91. Hayitha immanu uz^{e}kharthanu baåbhodathenu baerets åsher hotseythanu mishsham

92. Hålo shaqod shaqadnu b^{e}bheith^{e}kha v^{e}shamor shamarnu eth kol åsher l^{e}kha bo

93. Ki hayinu åbhadim baerets hazzoth vayyotsienu Adonay mishsham ubh^{e}neynu itthanu

94. Mah gadol hashshalom åsher atthah nothēn lahol^{e}khim l^{e}phanekha b^{e}tsedeq

95. Ki yaålu b^{e}ney Yisrael Lirushalem miyyamim yamimah raoh nir^{e}eh eth hannabhi

96. Shamor shamarnu thorath Adonay v^{e}nathan shalom lanu ul^{e}bhaneynu

97. Vayyaal haish im bānayv v^{e}kol haåbhadim åsher lo liroth hair hagg^{e}dolah

TEXT VIII. Section 1.

And I heard the voice of the Lord, saying, Whom shall I send, -

98. And the seer said, Listen to the voice of the Lord, and let Israel go from before thee.

99. We have heard of the judgments of the king, and we will send builders every day to his city.

100. I will hearken to your voice, and I will send preachers of peace into your land.

101. Whom hast thou sent from the city, and what gavest thou to him, and what saidst thou to him?

102. I will keep all the statutes and judgments of my God, and I will not walk with wicked persons.

103. I will call to mind all the days of our bondage when we were in Egypt and toiled hard there.

104. The kings have listened to the voice of evil councillors, and have sent spies to-day into our cities.

105. Art not thou his servant? why hast thou not observed the statutes of thy God?

106. In vain have they proclaimed the law of the Lord: the nations hearkened not to the preachers.

107. When the Lord brought you forth out of Egypt, the fame thereof was heard in all lands.

108. The Lord sent thunders from Mount Sinai on the day when he delivered his law to Moses.

TEXT VIII. Section 1.

shall I send whom my Lord voice the I heard

וָאֶשְׁמַע אֶת־קוֹל אֲדֹנָי אֹמֵר אֶת־מִי אֶשְׁלַח

98 וַיֹּאמֶר הָרֹאֶה שְׁמַע לְקוֹל אֲדֹנָי וְשַׁלַּח יִשְׂרָאֵל מִלְפָנֶיהָ

99 שָׁמַעְנוּ לְמִשְׁפְּטֵי הַמֶּלֶךְ וְנִשְׁלַח יוֹם יוֹם בְּנֵים לְעִירוֹ

100 אֶשְׁמַע לְקֹלְכֶם וְאֶשְׁלַח מַשְׁמִיעֵי שָׁלוֹם אֶל אַרְצְכֶם

101 אֶת־מִי שָׁלַחְתָּ מֵהָעִיר וּמַה נָתַתָּ לוֹ וּמַה אָמַרְתָּ אֵלָיו

102 אֶשְׁמֹר כָּל חֻקֵּי וּמִשְׁפְּטֵי אֱלֹהָי וְלֹא אֵלֵךְ עִם רְשָׁעִים

103 אָזְכֹּר כָּל יְמֵי עֲבָדָתֵנוּ בַּאֲשֶׁר הָיִינוּ בְּמִצְרַיִם וְעָבַד עָבַדְנוּ שָׁם

104 הַמְלָכִים שָׁמְעוּ לְקוֹל יְעֻצֵי רְשָׁעִים וְשָׁלְחוּ הַיּוֹם מְרַגְּלִים אֶל עָרֵינוּ

105 הֲלֹא אַתָּה עָבְדוּ לָמָּה לֹא שָׁמַרְתָּ חֻקֵּי אֱלֹהֶיךָ

106 לַשָּׁוְא הִשְׁמִיעַ תּוֹרַת יי: הַגּוֹיִם לֹא שָׁמְעוּ לַמְּבַשְּׂרִים

107 בְּהוֹצִיאֲכֶם יי מֵאֶרֶץ מִצְרַיִם הַקּוֹל נִשְׁמַע בְּכָל הָאַרְצוֹת

108 וַיִּשְׁלַח יי קוֹלוֹת מֵהַר סִינַי בַּיּוֹם אֲשֶׁר נָתַן תּוֹרָתוֹ אֶל מֹשֶׁה

Section 2.

- - - and who will go for us? and I said, Behold me! send me!

109. Remember me, O my master! and preserve me, and take me out of the city to my own country.

110. And the spies said, What shall we say to the king of that country to which we are going?

111. Behold, I have set my righteous servant as a watchman on the tower on Mount Sion.

112. What said Samuel to the wicked king who kept not the charge of the Lord his God?

113. Why have not thy servants gone up from year to year to worship God in His house?

114. What man is he whose sons have built him a house like a palace in that city?

115. Peace be to the house which thou hast built; thy servants have not laboured in vain in it.

116. And the guards said, Behold us! send us! we will go to the city of Magdala.

117. Aforetime, when Pharaoh would not let the children of Israel go, did not the Lord lead us forth from Egypt?

118. Let us listen to His voice and the Lord will remember us in the house of bondage.

119. Behold, He gave peace in all the days of Solomon, who built the house of God in our city.

SECTION 2.

send me behold me and I said for us shall go and who

וּמִי יֵלֵךְ לָנוּ וָאֹמַר הִנֵּנִי שְׁלָחֵנִי

109 זְכָרֵנִי אֲדֹנָי וְשָׁמְרֵנִי וַהֲבִיאֵנִי מֵהָעִיר לְאַרְצִי

110 וַיֹּאמְרוּ הַמְרַגְּלִים מַה נֹּאמַר אֶל מֶלֶךְ הָאָרֶץ אֲשֶׁר נֵלֵךְ בָּהּ

111 הִנֵּה אָנֹכִי שַׂמְתִּי עַבְדִּי הַצַּדִּיק לְשֹׁמֵר עַל מִגְדַּל הַר צִיּוֹן

112 מַה אָמַר שְׁמוּאֵל לְמֶלֶךְ הָרָשָׁע אֲשֶׁר לֹא שָׁמַר מִשְׁמֶרֶת יי אֱלֹהָיו

113 לָמָּה לֹא עָלוּ עֲבָדֶיהָ מִיָּמִים יָמִימָה לַעֲבֹד אֶת אֱלֹהִים בְּבֵיתוֹ

114 מִי הָאִישׁ אֲשֶׁר בָּנָיו בָּנוּ לוֹ בַּיִת כְּבֵית הַמֶּלֶךְ בָּעִיר הַזֹּאת

115 שָׁלוֹם לְבֵיתְךָ אֲשֶׁר בָּנִיתָ עֲבָדֶיהָ לֹא עָמְלוּ שָׁוְא בוֹ

116 וַיֹּאמְרוּ הַשֹּׁמְרִים הִנֵּנוּ שְׁלָחֵנוּ אֲנַחְנוּ נֵלֵךְ לָעִיר מַגְדָּלָא

117 לָפָנִים כַּאֲשֶׁר פַּרְעֹה לֹא שִׁלַּח אֶת בְּנֵי יִשְׂרָאֵל הֲלֹא יי הוֹצִיאָנוּ מִמִּצְרַיִם

118 נִשְׁמַע לְקוֹלוֹ וַאֲדֹנָי יִזְכְּרֵנוּ בְּבֵית עֲבָדִים

119 הִנֵּה נָתַן שָׁלוֹם בְּכָל יְמֵי שְׁלֹמֹה אֲשֶׁר בָּנָה בַּיִת אֵל בְּעִירֵנוּ

TEXT IX. Section 1.

And there arose not a prophet since in Israel- - - - -

120. When the Lord shall raise up to you a great prophet, listen ye to his voice.

121. The prophets arose and went up to Mount Sion to see the grandees of the city.

122. Will not the Lord raise up a prophet among the children of Israel, who will make mention of His law to us?

123. The king remembered us not in the day in which we went to see the sons of the prophet.

124. And the men arose and went up on the mountains, every man to his own house.

125. Heard they not the voice of the prophet, saying, Arise ye from this city, and go ye to Mount Carmel?

126. Preserve thou me, O my God, from them that rise up against me; cast out the wicked that they rise not again.

127. And the man said, moreover, to his son, Arise, let us go home to our city with the sons of the prophet.

128. Did not the Lord send unto you a great prophet while ye were still in the land of bondage?

129. If your children serve the gods of the Gentiles, He will not henceforth grant unto you peace.

130. The wicked men of the city rose up and went to the house of the king while it was yet day.

TEXT IX. Section 1.

in Israel since prophet arose and not
וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל

120 כִּי יָקִים יי לָכֶם נָבִיא גָּדוֹל שִׁמְעוּ לְקוֹלוֹ

121 קָמוּ הַנְּבִיאִים וְעָלוּ לְהַר צִיּוֹן לִרְאוֹת גְּדוֹלֵי הָעִיר

122 הֲלֹא יָקִים אֲדֹנָי לִבְנֵי יִשְׂרָאֵל נָבִיא אֲשֶׁר יַזְכִּיר תּוֹרָתוֹ לָנוּ

123 לֹא זָכָרְנוּ הַמֶּלֶךְ בַּיּוֹם אֲשֶׁר הָלַכְנוּ לִרְאוֹת בְּנֵי הַנָּבִיא

124 וַיָּקָמוּ הָאֲנָשִׁים וַיַּעֲלוּ עַל הֶהָרִים וַיֵּלְכוּ אִישׁ אִישׁ לְבֵיתוֹ

125 הֲלֹא שָׁמְעוּ אֶת קוֹל הַנָּבִיא לֵאמֹר קוּמוּ צְאוּ מִן הָעִיר הַזֹּאת וּלְכוּ אֶל הַר הַכַּרְמֶל

126 שָׁמְרֵנִי אֱלֹהַי מִן הַקָּמִים עָלַי שַׁלַּח אֶת הָרְשָׁעִים מִן־יְקוּמוֹן

127 וַיֹּאמֶר עוֹד הָאִישׁ אֶל בְּנוֹ קוּם גֵּלֵךְ לְעִירֵנוּ אֶל בֵּיתֵנוּ עִם בְּנֵי הַנָּבִיא

128 הֲלֹא שָׁלַח יי נָבִיא גָּדוֹל אֲלֵיכֶם בְּהִיוֹתְכֶם עוֹד בְּאֶרֶץ עֲבָדִים

129 אִם יַעַבְדוּ בְנֵיכֶם אֱלֹהֵי הַגּוֹיִם לֹא יִתֵּן עוֹד לָכֶם שָׁלוֹם

130 אַנְשֵׁי הָעִיר הָרְשָׁעִים קָמוּ וְעָלוּ לְבֵית הַמֶּלֶךְ בְּעוֹד יוֹם

Section 2.

- - - like unto Moses, whom the Lord knew face to face.

131. Hath not the Lord established his servant Moses as a prophet and a judge over us?

132. And Moses said to Pharaoh, We know not with what we shall serve the Lord in that land.

133. Didst thou not know the man whom the king sent this day to the house of the prophet?

134. And Pharaoh let all the children of Israel go from Egypt, and Moses and Aaron saw his face no more.

135. And it came to pass, that all who knew the law of the Lord went up to the house of God which was on the hill of Sion.

136. Behold, we have seen the king face to face, and we have given him this counsel.

137. The wicked knew not thy law, and they have not remembered thy righteous judgments.

138. And the men of the city said, We have been wicked, and the Lord our God will not protect us.

139. The Lord will save us, and we will make known to all nations the salvation of our God.

140. Publish ye the law of the Lord to all lands; make known his salvation to all nations.

141. And it fell upon a day that the prophet saw the king as he went forth from the city of David.

Section 2.

faces to faces he knew him who like Moses

כְּמֹשֶׁה אֲשֶׁר יְדָעוֹ יי פָּנִים אֶל פָּנִים

131 הֲלֹא נָתַן יי אֶת עַבְדּוֹ מֹשֶׁה לְנָבִיא וּלְשֹׁפֵט עָלֵינוּ

132 וַיֹּאמֶר מֹשֶׁה אֶל פַּרְעֹה לֹא נֵדַע מַה נַּעֲבֹד אֶת יי
בָּאָרֶץ הַלָּזֶה

133 הֲלֹא יָדַעְתָּ אֶת הָאִישׁ אֲשֶׁר שְׁלָחוֹ הַמֶּלֶךְ הַיּוֹם
אֶל בֵּית הַנָּבִיא

134 וַיְשַׁלַּח פַּרְעֹה אֶת כָּל בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם וּמֹשֶׁה
וְאַהֲרֹן לֹא רָאוּ פָּנָיו עוֹד

135 וַיְהִי כִּי כָל יִדְעֵי תוֹרַת יי עָלוּ אֶל בֵּית אֵל אֲשֶׁר
עַל הַר צִיּוֹן

136 רָאִינוּ הַמֶּלֶךְ פָּנִים אֶל פָּנִים וְנָתַנוּ לוֹ הָעֵצָה
הַזֹּאת

137 הֲרְשָׁעִים לֹא יָדְעוּ תוֹרָתְךָ וְלֹא זָכְרוּ מִשְׁפָּטֶיךָ
הַצַּדִּיקִים

138 וַיֹּאמְרוּ אַנְשֵׁי הָעִיר הִרְשַׁעְנוּ וַיי אֱלֹהֵינוּ לֹא
יִשְׁמְרֵנוּ

139 יוֹשִׁיעֵנוּ אֲדֹנָי וְנוֹדִיעַ בְּכָל הַגּוֹיִם יְשׁוּעַת אֱלֹהֵינוּ

140 הַשְׁמִיעוּ תוֹרַת יי לְכָל הָאַרְצוֹת וְהוֹדִיעוּ יְשׁוּעָתוֹ
בְּכָל הַגּוֹיִם

141 וַיְהִי הַיּוֹם וְהַנָּבִיא רָאָה הַמֶּלֶךְ בְּצֵאתוֹ מֵעִיר דָּוִד

TEXT X. Section 1.

How long will this people provoke me? and how long will it be -

142. Have not this people whom he brought out of the land of bondage provoked the Lord daily?

143. Let us beware of him, and obey his voice, for we certainly know that God is with him.

144. How long shall my servants labour for nought in thy house from year to year?

145. And the people hearkened not to the voice of Moses, and they despised the counsel of the Lord.

146. The wicked have provoked the Lord, saying, Who seeth us, and who knoweth our council?

147. Hath not the prophet made known that there shall be no peace to those who provoke the Lord?

148. This shall be to you a day to be observed by you, and by your wives and children in this land.

149. And the man said to the councillors, Here am I! send me to the house of the judge.

150. Knowest thou not that the Lord has given thee cities which thou didst not build in the kingdoms of Canaan?

151. Knoweth not thy king that I the Lord give peace to the nations that keep my law?

152. They rose up from thence to announce peace, and to make known the statutes of the Lord to all nations.

TEXT X. Section 1.

and how long this people will provoke me till when
עַד־אָנָה יְנַאֲצֵנִי הָעָם הַזֶּה — וְעַד־אָנָה

142 הֲלֹא נֵאץ הָעָם הַזֶּה יוֹם יוֹם אֶת יי אֲשֶׁר הוֹצִיאוֹ
מֵאֶרֶץ עֲבָדִים

143 נִשְׁמֹר מִפָּנָיו וְנִשְׁמַע לְקוֹלוֹ כִּי יָדֹעַ יָדַעְנוּ כִּי
אֱלֹהִים עִמּוֹ

144 עַד אָנָה יַעֲמִלוּ עֲבָדַי מְיָמִים יָמִימָה בְּבִיתְהּ לַשָּׁוְא

145 וְלֹא שָׁמַע הָעָם לְקוֹל מֹשֶׁה וַעֲצַת יי נְאָצוּ

146 הָרְשָׁעִים נְאָצוּ אֶת אֲדֹנָי לֵאמֹר מִי רֹאֵנוּ וּמִי יֵדַע
עֲצָתֵנוּ

147 הֲלֹא הוֹדִיעַ הַנָּבִיא לֵאמֹר שָׁלוֹם לֹא יִהְיֶה לְכָל
אִישׁ אֲשֶׁר נֵאץ אֶת יי

148 הַיּוֹם הַזֶּה יִהְיֶה לְמִשְׁמֶרֶת לָכֶם וְלִנְשֵׁיכֶם וְלִבְנֵיכֶם
בָּאָרֶץ הַזֹּאת

149 וַיֹּאמֶר הָאִישׁ לַיְעָצִים הֵגֵנִי שְׁלָחוּנִי לְבֵית הַשֹּׁפֵט

150 הֲלֹא יָדַעְתָּ כִּי נָתַן לְהּ יי בְּמַמְלָכֶת כְּנַעַן עָרִים
אֲשֶׁר לֹא בָנִיתָ

151 הֲלֹא יָדַע מַלְכְּהּ כִּי אֲנִי אֲדֹנָי נֹתֵן שָׁלוֹם לַגּוֹיִם
הַשֹּׁמְרִים אֶת תּוֹרָתִי

152 קָמוּ וֵילְכוּ מִשָּׁם לְבַשֵּׁר שָׁלוֹם וּלְהוֹדִיעַ חֻקֵּי יי
לְכָל הַגּוֹיִם

Section 2.

- - - ere they believe me, for all the signs which I have shewed among them?

153. Come ye, see all the signs which I have wrought among you, and believe ye in me.

154. How great were the signs which the Lord wrought among us, in bringing us out of the land of bondmen!

155. Will not the Lord grant peace and truth to his people in the land which He giveth to them?

156. And he said, I have appointed my son to be king over Israel; and they said, Amen! the Lord say so too.

157. And it came to pass that Saul prophesied; and all who knew him said, Is Saul also among the prophets?

158. The guards of the city sent his sons away from thence, because they had provoked the king.

159. If they will not believe thee, they will believe the voice of the sign which the Lord will make.

160. All nations have said, What meaneth this great sign which the Lord hath made?

161. Am I thy son's keeper? How long wilt thou provoke me by sending thy servants to follow me?

162. What man is he that judgeth righteous judgment? Peace be to him, and to all his house!

163. And the king's sons said to the recorder, Build thyself an house in this city before finishing the palace.

Section 2.

in midst of it I made which signs to all in me will believe

יַאֲמִינוּ בִי לְכָל הָאֹתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ

153 לְכוּ רְאוּ כָל הָאוֹתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבְּכֶם
וְהַאֲמִינוּ בִי

154 מַה גָּדְלוּ הָאוֹתוֹת אֲשֶׁר עָשָׂה יי בְּקִרְבֵּנוּ בְּהוֹצִיאֵנוּ
מֵאֶרֶץ עֲבָדִים

155 הֲלֹא יִתֵּן יי שָׁלוֹם וֶאֱמֶת לְעַמּוֹ בָּאָרֶץ אֲשֶׁר הוּא
נֹתֵן לָהֶם

156 וַיֹּאמֶר שַׂמְתִּי אֶת בְּנִי לִהְיוֹת מֶלֶךְ עַל יִשְׂרָאֵל
וַיֹּאמְרוּ אָמֵן כֵּן יֹאמַר יי

157 וַיְהִי כִּי נִבָּא שָׁאוּל וַיֹּאמֶר כָּל יוֹדְעוֹ הֲגַם שָׁאוּל
בַּנְּבִיאִים

158 שֹׁמְרֵי הָעִיר שִׁלְחוּ אֶת בָּנָיו מִשָּׁם כִּי נִאֲצוּ אֶת הַמֶּלֶךְ

159 אִם לֹא יַאֲמִינוּ בְךָ וְהֶאֱמִינוּ לְכָל הָאוֹתוֹת אֲשֶׁר
יַעֲשֶׂה אֲדֹנָי

160 אָמְרוּ כָל הַגּוֹיִם מֶה הָאוֹת הַגְּדֹלָה הַזֹּאת אֲשֶׁר
עָשָׂה אֲדֹנָי

161 הַשֹּׁמֵר בְּנִךְ אָנֹכִי עַד אָנָה תְנַאֲצֵנִי בְּשָׁלְחֲךָ עֲבָדֶיךָ
לְרַגְּלִי

162 מִי הָאִישׁ הַשֹּׁפֵט מִשְׁפַּט צֶדֶק שָׁלוֹם לוֹ וּלְכָל בֵּיתוֹ

163 וַיֹּאמְרוּ בְנֵי הַמֶּלֶךְ לַמְזַכִּיר בְּנֵה לְךָ בַיִת בָּעִיר
הַזֹּאת לִפְנֵי כַלּוֹת בֵּית הַמֶּלֶךְ

TEXT XI.

And there was not among the children of Israel a goodlier person than he.

164. I have heard that there is not a more righteous man than he among the sons of the prophets.

165. There is not one who knoweth not that Saul is the goodliest man among all the people.

166. Is there none that believeth in the Lord among all the people for all the signs that we have seen?

167. There is not a city in all the kingdoms of Canaan which the Lord will not deliver unto us.

168. At the time when there was no king over our people He sent us Saul to reign over us.

169. Am not I the Lord a just God and a Saviour? for I am God, and there is none else.

170. I have nothing in my house, and none of my servants have seen thy son, and he is not in this town.

171. Behold, the Lord hath given us Saul the son of Kish, a goodly man, and hath caused him to reign over us.

172. Wherefore did the judges and the councillors listen to the false report concerning the good queen?

173. In all the kingdom and in all the land we have made known that there is no god like our God.

174. Of old, when we were in Egypt, and when we had no protector, the Lord led us forth from thence.

TEXT XI.

from him goodlier from sons man and there was not

וְאֵין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ

164 שָׁמַעְתִּי כִּי אֵין אִישׁ צַדִּיק מִמֶּנּוּ בִּבְנֵי הַנְּבִיאִים

165 אֵין אִישׁ אֲשֶׁר לֹא יָדַע כִּי שָׁאוּל אִישׁ טוֹב מִכָּל הָעָם

166 הֶאֵין אִישׁ מִכָּל הָעָם אֲשֶׁר יַאֲמִין בְּכָל הָאוֹתוֹת אֲשֶׁר רָאִינוּ

167 אֵין עִיר בְּכָל מַמְלֶכֶת כְּנַעַן אֲשֶׁר לֹא יִתֵּן יי לְפָנֵינוּ

168 בַּיּוֹם אֲשֶׁר לֹא הָיָה מֶלֶךְ עַל עַמֵּנוּ שָׁלַח אֶת שָׁאוּל לִמְלֹךְ עָלֵינוּ

169 הֲלֹא אֲנִי יי אֵל צַדִּיק וּמוֹשִׁיעַ כִּי אֲנִי אֵל וְאֵין עוֹד

170 אֵין לִי כֹל בְּבֵיתִי וְאֵין אִישׁ מֵעַבְדֵי אֲשֶׁר רָאָה בִּנְךָ וְאֵינֶנּוּ בָּעִיר הַזֹּאת

171 הִנֵּה אֲדֹנִי נָתַן לָנוּ אֶת שָׁאוּל בֶּן־קִישׁ אִישׁ טוֹב וְהַמְלִיכוֹ עָלֵינוּ

172 לָמָּה שָׁמְעוּ הַשֹּׁפְטִים וְהַיּוֹעֲצִים לַשֵּׁמַע שָׁוְא עַל דְּבַר הַמַּלְכָּה הַמֹּבָה

173 הוֹדַעְנוּ בְכָל הַמַּמְלָכָה וּבְכָל הָאָרֶץ כִּי אֵין אֱלֹהִים כֵּאלֹהֵינוּ

174 לְפָנִים כַּאֲשֶׁר הָיִינוּ בְּמִצְרַיִם וְאֵין שֹׁמֵר אֹתָנוּ יי הוֹצִיאָנוּ מִשָּׁם

TEXT XII. Section 1.

And the sons of Israel did according to the word of Moses.

175. We have not done according to the statutes and judgments of ~~our~~ the God who brought us up from Egypt.

176. I have seen all the works of the king which he hath made throughout the whole of the land.

177. What were the words which the guards of the city spake unto him in his going forth from thence?

178. Behold, he has not hearkened to the words which the prophets spake unto the sons of Israel.

179. We have not acted according to the righteous law which Moses proclaimed to us on Mount Sinai.

180. For this fellow, whose servants thou didst guard in the wilderness, is such a son of Belial that a man cannot speak to him.

181. The kings of the earth knew not that ~~our~~ God spake to Moses face to face.

182. Rise ye, go to the city, and tell this word to the sons of the prophets.

183. Why have not my people Israel believed in all the words which my prophets have spoken to them?

184. We know that the men who talked with the spies have provoked the king from speaking to him.

185. Did not thy servants say, that they saw the man talking with the spies in his house?

TEXT XII. Section 1.

according to the word did and the sons

וּבְנֵי יִשְׂרָאֵל עָשׂוּ כִּדְבַר מֹשֶׁה

175 לֹא עָשִׂינוּ כְּכָל חֻקֵּי וּמִשְׁפְּטֵי אֱלֹהִים אֲשֶׁר הוֹצִיאָנוּ
מִמִּצְרַיִם

176 רָאִיתִי כָל מַעֲשֵׂי הַמֶּלֶךְ אֲשֶׁר עָשָׂה בְּכָל הָאָרֶץ

177 מַה הַדְּבָרִים אֲשֶׁר דִּבְּרוּ אֵלָיו שֹׁמְרֵי הָעִיר בְּצֵאתוֹ
מִשָּׁם

178 הִנֵּה לֹא שָׁמַע־הַדְּבָרִים אֲשֶׁר דִּבְּרוּ הַנְּבִיאִים אֶל
בְּנֵי יִשְׂרָאֵל

179 לֹא עָשִׂינוּ כְּכָל הַתּוֹרָה הַצַּדִּיקָה אֲשֶׁר הִשְׁמִיעַ
מֹשֶׁה לָנוּ עַל הַר סִינָי

180 כִּי זֶה הָאִישׁ אֲשֶׁר שָׂמַרְתָּ אֶת עַבָדָיו בַּמִּדְבַּר הוּא
אִישׁ בְּלִיַּעַל מְדַבֵּר אֵלָיו

181 לֹא יָדְעוּ מַלְכֵי הָאָרֶץ כִּי אֱלֹהִים דִּבֵּר עִם מֹשֶׁה
פָּנִים אֶל פָּנִים

182 קוּמוּ לְכוּ אֶל הָעִיר וְאִמְרוּ אֶת הַדָּבָר הַזֶּה לִבְנֵי
הַנְּבִיאִים

183 לָמָּה לֹא הֶאֱמִין עַמִּי יִשְׂרָאֵל לְכָל הַדְּבָרִים אֲשֶׁר
דִּבְּרוּ נְבִיאֵי אֵלָיו

184 יָדַעְנוּ כִּי הָאֲנָשִׁים הַמְּדַבְּרִים עִם הַמִּרְגְּלִים נִאֲצוּ
אֶת הַמֶּלֶךְ מְדַבֵּר אֵלָיו

185 הֲלֹא אָמְרוּ עֲבָדֶיךָ לֵאמֹר רָאִינוּ הָאִישׁ מְדַבֵּר עִם
הַמִּרְגְּלִים בְּבֵיתוֹ

Section 2.

And they borrowed from the Egyptians jewels of silver and jewels of gold, and garments.

186. Has not the Lord brought out you and your sons, with raiment, and with gold and silver?

187. We asked the man, saying, Who gave thee the garments which we saw in thine house?

188. And it came to pass, that in the days when we were in the wilderness we saw the great signs which the Lord wrought.

189. And his servants said, If the prophet had bid thee do some great thing, wouldst thou not have done it?

TEXT XIII. Section 1.

What is man, that thou art mindful of him? - - - - -

190. Wilt thou not remember the word which the man spake to the prophet in the wilderness?

191. Thou shalt keep the gold and silver in thine house, and thou shalt not send the men from thence.

192. If ye will not hearken to the law of the Lord, He will not protect thee and thy children, nor will he give thee peace.

193. Remember ye to give to the sons of the prophets on Mount Carmel gold, silver, and garments.

194. Wilt thou not walk in the law of the Lord, as thou walkedst in the days when thou wast a bondman in Egypt?

Section 2.

garments and gold and silver jewels asked
וַיִּשְׁאֲלוּ מִמִּצְרַיִם כְּלֵי כֶסֶף וּכְלֵי זָהָב וּשְׂמָלוֹת

186 הֲלֹא יי הוֹצִיא אֶתְכֶם וּבְנֵיכֶם בִּשְׂמָלוֹת בְּכֶסֶף וּבְזָהָב

187 וַנִּשְׁאַל אֶת הָאִישׁ לֵאמֹר מִי נָתַן לְךָ הַשְּׂמָלוֹת אֲשֶׁר רֹאִים אֲנַחְנוּ בְּבֵיתֶךָ

188 וַיְהִי בַּיָּמִים אֲשֶׁר הָיִינוּ בַּמִּדְבָּר רָאִינוּ הָאוֹתוֹת הַגְּדֹלוֹת אֲשֶׁר עָשָׂה אֲדֹנָי

189 וַיֹּאמְרוּ עֲבָדָיו דָּבָר גָּדוֹל הַנָּבִיא דִּבֶּר אֵלֶיךָ הֲלוֹא תַעֲשֶׂה

TEXT XIII. Section 1.

thou wilt remember him that man what
מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ

190 הֲלֹא תִזְכֹּר הַדָּבָר אֲשֶׁר דִּבֶּר הָאִישׁ לַנָּבִיא בַּמִּדְבָּר

191 תִּשְׁמֹר הַזָּהָב וְהַכֶּסֶף בְּבֵיתֶךָ וּתְשַׁלַּח הָאֲנָשִׁים מִשָּׁם

192 אִם לֹא תִשְׁמְעוּ לְתוֹרַת יי לֹא יִשְׁמֹר אֹתְךָ וּבָנֶיךָ וְלֹא יִתֵּן לְךָ שָׁלוֹם

193 זִכְרוּ לָתֵת לִבְנֵי הַנְּבִיאִים עַל הַר הַכַּרְמֶל זָהָב וְכֶסֶף וּשְׂמָלוֹת

194 הֲלֹא תֵלֵךְ בְּתוֹרַת יי כַּאֲשֶׁר הָלַכְתָּ בַּיָּמִים אֲשֶׁר עָבַדְתָּ בְּמִצְרַיִם

Section 2.

- - - and the son of man, that thou visitest him?

195. And to Adam He said, Behold I have given thee this good land to dress it and to keep it.

196. Thou shalt not visit the city; and thou shalt not hearken to the voice of the man that keepeth not the law.

197. When thou hast visited the king in the city, wilt thou not visit me in my house?

198. And the king said, Go from me; take heed to thyself, thou shalt see my face no more.

199. Thou shalt not serve the wicked king who obeyeth not my statutes and judgments.

200. The king visits our city, to see the men who remember the word of the Lord to do it.

201. If he will not remember the words of the messenger the king will not visit him.

202. And he said to the sons of the prophet, Go with us; and they went with him into the house.

203. Know ye the statutes of our God, which the kings and judges of the earth have not known.

204. How excellent are the words of the prophet who declares salvation to the sons of Israel!

205. Wilt thou not remember my son, and visit him, when thou goest to ask about the land?

Section 2.

thou shalt visit him that of Adam son
וּבֶן אָדָם כִּי תִפְקְדֶנּוּ

195 וּלְאָדָם אָמַר הִנֵּה אֲנִי נֹתֵן לְךָ הָאֲדָמָה הַטּוֹבָה
הַזֹּאת לְעָבְדָהּ וּלְשָׁמְרָהּ

196 לֹא תִפְקֹד אֶת הָעִיר וְלֹא תִשְׁמַע לְקוֹל הָאִישׁ
אֲשֶׁר אֵינֶנּוּ שֹׁמֵר הַתּוֹרָה

197 אִם פָּקַדְתָּ אֶת הַמֶּלֶךְ בָּעִיר הֲלֹא תִפְקְדֵנִי בְּבֵיתִי

198 וַיֹּאמֶר הַמֶּלֶךְ לֵךְ מֵעָלַי הִשָּׁמֵר לְךָ לִרְאוֹת פָּנַי
עוֹד

199 לֹא תַעֲבֹד אֶת הַמֶּלֶךְ הָרָשָׁע אֲשֶׁר לֹא שָׁמַע
לְחֻקַּי וּלְמִשְׁפָּטַי

200 הַמֶּלֶךְ פָּקַד עִירֵנוּ לִרְאוֹת הָאֲנָשִׁים הַזֹּכְרִים דְּבַר
יי לַעֲשׂוֹתוֹ

201 אִם לֹא יִזְכֹּר דִּבְרֵי הַשָּׁלִיחַ הַמֶּלֶךְ לֹא יִפְקְדֵנוּ

202 וַיֹּאמֶר לִבְנֵי הַנָּבִיא לְכוּ אִתָּנוּ וְיֵלְכוּ לְבֵיתוֹ

203 דְּעוּ אֶת חֻקֵּי אֱלֹהֵינוּ אֲשֶׁר לֹא יָדְעוּ מַלְכֵי וְשֹׁפְטֵי
הָאָרֶץ

204 מַה־ טּוֹבוּ דִבְרֵי הַנָּבִיא הַמַּשְׁמִיעַ יְשׁוּעָה לִבְנֵי
יִשְׂרָאֵל

205 הֲלֹא תִזְכֹּר אֶת בְּנִי לְפָקְדֵנוּ בְּיוֹם לָכְתְּךָ לִשְׁאוֹל
עַל דְּבַר הָאֲדָמָה

TEXT XIV.

And before he came near to them, they conspired against him to put him to death.

206. Before thou nearest the city thou shalt enquire for the house of the sons of the prophets.

207. Take heed to thyself, for behold the sons of Jacob have conspired against thee to put thee to death.

208. And it was so, that when the messengers drew near he gave them money, and they went to their own houses.

209. And the prophet said to the king, Thou shalt not put the men to death, for they are righteous.

210. Did not the great men of this land conspire to put him and his sons to death?

211. Before we neared Mount Sion we prayed for the peace of the children of Israel.

212. If ye will not watchfully guard the jewels of gold and silver the king will put you to death.

213. Before the great men drew near to slay them, the seer brought them out from the city.

214. The men earnestly entreated us to let them go to see their sons and daughters in Bethel.

215. Remember ye that the prophet said to you, Ye shall serve the Lord in this land.

216. Remember ye the Sabbath-day, to observe it in the land which I give unto you and to your children.

TEXT XIV.

to kill ~~him~~ they conspired them he will near ~~him~~

וּבְטֶרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ אֹתוֹ לַהֲמִיתוֹ

206 בְּטֶרֶם תִּקְרַב אֶל הָעִיר תִּשְׁאַל לְבֵית בְּנֵי הַנְּבִיאִים

207 הִשָּׁמֶר לְךָ כִּי הִנֵּה בְנֵי יַעֲקֹב הִתְנַכְּלוּ אֹתְךָ לַהֲמִיתֶךָ

208 וַיְהִי בִקְרֹב הַמְבַשְּׂרִים נָתַן לָהֶם כֶּסֶף וַיִּלְכוּ לְבָתֵּיהֶם

209 וַיֹּאמֶר הַנָּבִיא אֶל הַמֶּלֶךְ לֹא תָמִית הָאֲנָשִׁים כִּי צַדִּיקִים הֵמָּה

210 הֲלֹא הִתְנַכְּלוּ גְּדוֹלֵי הָאָרֶץ הַזֹּאת לַהֲמִית אֹתוֹ וְאֶת בָּנָיו

211 בְּטֶרֶם נִקְרַב אֶל הַר צִיּוֹן שָׁאֲלֵנוּ אֶת בְּנֵי יִשְׂרָאֵל לְשָׁלוֹם

212 אִם לֹא שָׁמֹר תִּשְׁמְרוּ הַזָּהָב וְהַכֶּסֶף יִמִּיתֶם הַמֶּלֶךְ

213 בְּטֶרֶם יִקְרְבוּ הַגְּדוֹלִים לַהֲמִיתָם הַנָּבִיא הוֹצִיאָם מֵהָעִיר

214 שָׁאֹל שְׁאָלוּנוּ הָאֲנָשִׁים לְשַׁלְּחָם לְרְאוֹת בְּנֵיהֶם וּבְנוֹתֵיהֶם בְּבֵית אֵל

215 זִכְרוּ כִּי הַנָּבִיא אָמַר לָכֶם בָּאָרֶץ הַזֹּאת תַּעַבְדוּ אֶת יי

216 זִכְרוּ אֶת יוֹם הַשַּׁבָּת לְשָׁמְרוֹ בָּאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְלִבְנֵיכֶם

TEXT XV.

Go, return into Egypt: for all the men are dead which sought thy life.

217. Go ye, return to Ziklag: for the men of this city seek your lives.

218. All the wicked men who have conspired against thee and sought thy life are returned home.

219. If thou seek the Lord from thence with all thy soul, He will preserve thee in the land whither thou returnest.

220. After all the children of Israel have gone forth into the wilderness, thou shalt not cause the people to return thence.

221. And he said to Elijah, There is no nation or kingdom whither my lord hath not sent to seek thee.

222. When Balaam saw all Israel he said, May my soul die the death of the righteous!

223. And it shall be in that day that the Lord shall be to you a God, and ye shall be to him a people.

224. And it was so, that the guards sent the man to the house in which they kept those who were appointed to death.

225. And now, O God of Israel, let thy word I pray thee be verified which thou spakest to thy servant David.

226. Hath not the king established judges, to condemn the wicked and to justify the righteous?

227. Come ye, let us return to our own land: for the man is dead who sought our lives.

TEXT XV.

who sought they have died return go

לֵךְ שֻׁב מְצָרִים כִּי מֵתוּ כָּל הָאֲנָשִׁים הַמְבַקְשִׁים

soul thy

אֶת נַפְשֶׁךָ

217 לְכוּ שׁוּבוּ לְצִקְלָג כִּי אַנְשֵׁי הָעִיר הַזֹּאת מְבַקְשִׁים
אֶת נַפְשְׁכֶם

218 כָּל הָרָשָׁעִים אֲשֶׁר הִתְנַכְּלוּ אֹתְךָ וּבִקְּשׁוּ אֶת נַפְשְׁךָ
שָׁבוּ בָּיְתָה

219 אִם תְּבַקֵּשׁ יי מִשָּׁם בְּכָל נַפְשְׁךָ יְשִׁמְרְךָ בָּאָרֶץ אֲשֶׁר
תָּשׁוּב בָּהּ

220 אַחֲרֵי אֲשֶׁר הָלְכוּ כָל בְּנֵי יִשְׂרָאֵל לַמִּדְבָּר אַל תָּשֵׁב
אֶת הָעָם

221 וַיֹּאמֶר אֶל אֱלֹהִים אֵין גּוֹי וּמַמְלָכָה אֲשֶׁר לֹא שָׁלַח
אֲדֹנִי שָׁם לְבַקְּשֶׁךָ

222 וַיְהִי כַּאֲשֶׁר רָאָה בִלְעָם כָּל יִשְׂרָאֵל וַיֹּאמֶר תָּמֹת
נַפְשִׁי מוֹת צַדִּיקִים

223 וְהָיָה בַיּוֹם הַהוּא אֲדֹנָי יִהְיֶה לָכֶם לֵאלֹהִים וְאַתֶּם
תִּהְיוּ לוֹ לְעָם

224 וַיְהִי כֵן וַיִּשְׁלְחוּ הַשֹּׁמְרִים אֶת הָאִישׁ אֶל הַבַּיִת אֲשֶׁר
שָׁמְרוּ בְנֵי מָוֶת בּוֹ

225 וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל יַאֲמֵן נָא דְּבָרְךָ אֲשֶׁר דִּבַּרְתָּ
לְדָוִד עַבְדֶּךָ

226 הֲלֹא הֵקִים הַמֶּלֶךְ שֹׁפְטִים לְהַרְשִׁיעַ הָרָשָׁע וּלְהַצְדִּיק
הַצַּדִּיק

227 לְכוּ נָשׁוּבָה לְאַרְצֵנוּ כִּי מֵת הָאִישׁ הַמְבַקֵּשׁ אֶת
נַפְשֵׁנוּ

TEXT XVI.

There brake he the arrows of the bow, the shield, and the sword, and the battle.

228. The king sent his servants into the houses of the great men, to search for all the swords and shields therein.

229. When the children of Israel slew them, they broke to shivers all their bows and swords.

230. As they drew near to the city the men of war slew the sons of the king.

231. Did not the great men conspire against the king, and slay him and his son in the battle?

232. Not a shield nor a spear was amongst the sons of Israel, in the days when the Philistines went up against them.

233. Before Joshua came near, the men searched all the houses of the city, and the spies were not there.

234. And he said, If they are not in this city where are they? when went they from hence?

235. And the kings approached with their banners to the city, and slew him on that day.

236. Art thou not the keeper of all the weapons of war, the shields, the swords, and the bows?

237. Why hast thou not sent to the guards of the city spears and shields and missiles?

238. They went forth from thence and sought throughout all cities for swords and bows.

TEXT XVI.

battle sword shield bow arrows he broke there

שָׁמָּה שִׁבַּר רִשְׁפֵּי קֶשֶׁת מָגֵן וְחֶרֶב וּמִלְחָמָה

228 הַמֶּלֶךְ שָׁלַח עֲבָדָיו לְבֵית הַגִּדֹלִים לְבַקֵּשׁ כָּל
הַחֲרָבוֹת וּמָגִנִּים אֲשֶׁר בּוֹ

229 בְּיוֹם הֲמִיתוּם בְּנֵי יִשְׂרָאֵל שִׁבְּרוּ אֶת כָּל קַשְׁתוֹתֵיהֶם
וְחַרְבוֹתֵיהֶם

230 בְּקָרְבָם לָעִיר אַנְשֵׁי הַמִּלְחָמָה הֵמִיתוּ אֶת בְּנֵי
הַמֶּלֶךְ

231 הַלֹּא הַגִּדֹלִים הִתְנַבְּלוּ בַמֶּלֶךְ וַיַּהַרְגוּ אֹתוֹ וְאֶת
בָּנוֹ בַּמִּלְחָמָה

232 אֵין מָגֵן וְאֵין חֶרֶב בְּיַד בְּנֵי יִשְׂרָאֵל בַּיּוֹם אֲשֶׁר עָלוּ
הַפְּלִשְׁתִּים עֲלֵיהֶם

233 בְּטֶרֶם יִקְרַב יְהוֹשֻׁעַ בְּקִשּׁוּ הָאֲנָשִׁים בְּכָל הָעִיר וְאֵין
מְרַגְּלִים שָׁם

234 וַיֹּאמֶר אִם אֵינָם בָּעִיר הַזֹּאת וְאַיָּם וּמַתַּי הָלְכוּ
מִזֶּה

235 וַיִּקְרְבוּ הַמְּלָכִים אֶל הָעִיר עִם אוֹתוֹתֵיהֶם
וַיַּהַרְגוּהוּ בַּיּוֹם הַהוּא

236 הֲלֹא שֹׁמֵר אַתָּה כָּל כְּלֵי מִלְחָמָה הַמָּגִנִּים
וְהַחֲרָבוֹת וְהַקְּשָׁתוֹת

237 לָמָּה לֹא שָׁלַחְתָּ לְשֹׁמְרֵי הָעִיר הַזֹּאת חֲרָבוֹת
וּמָגִנִּים וּשְׁלָחִים

238 וַיֵּצְאוּ מִשָּׁם וַיְבַקְּשׁוּ בְּכָל הֶעָרִים חֲרָבוֹת וְקָשָׁתוֹת

TEXT XVII.

When he slew them, then they sought him: and they returned and enquired early after God.

239. And the king's sons returned to that city with the soldiers, and slew him in his house.

240. I will obey the voice of the prophet: and I will send my servant to enquire early after God in His house.

241. The servants of the king conspired against him, and slew him on that day, and returned to their city.

242. The king and his sons searched for those who enquire early after God, according to the word of his prophet.

243. If ye shall go up against their city, will ye not demand from the king the soldiers who are with us?

244. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves.

245. At the dawn of day they saw the men, and slew them in the city upon the hill.

246. When the judge was dead they returned to their own land, and told the matter to the prophet.

247. Thou hast magnified the law, and magnified thy word above all thy name.

248. And the prophet said to the king, Send soldiers to slay them who magnify themselves against thee.

249. And David returned to Saul, and delivered to him the sword of the Philistine whom he had slain.

250. Seek ye the Lord, for He will give peace to the righteous men who keep his law.

TEXT XVII.

enquired early returned they sought him he slew them if

אִם הֲרָגָם וְדָרְשׁוּהוּ וְשָׁבוּ וְשִׁחֲרוּ אֵל

239 וַיָּשֻׁבוּ בְּנֵי הַמְּלָכִים לָעִיר הַהִיא עִם אַנְשֵׁי
הַמִּלְחָמָה וַיַּהַרְגוּהוּ בְּבֵיתוֹ

240 אָשְׁמַע לְקוֹל הַנָּבִיא וָאֶשְׁלַח אֶת עַבְדֵי לְשַׁחֵר אֵל
בְּבֵיתוֹ

241 עַבְדֵי הַמֶּלֶךְ הִתְנַכְּלוּ בוֹ וַיַּהַרְגוּהוּ בַּיּוֹם הַהוּא
וְשָׁבוּ לְעִירָם

242 הַמֶּלֶךְ וּבָנָיו בִּקְשׁוּ אֶת הָאֲנָשִׁים הַמְשַׁחֲרִים אֵל
כִּדְבַר נְבִיאוֹ

243 אִם תַּעֲלוּ עַל עִירָם הֲלֹא תִשְׁאֲלוּ מֵהַמֶּלֶךְ אֶת
אַנְשֵׁי הַמִּלְחָמָה אֲשֶׁר עִמָּנוּ

244 דְּעוּ כִּי יי הוּא הָאֱלֹהִים הוּא עָשָׂנוּ וְלֹא
אֲנַחְנוּ

245 בַּעֲלוֹת הַשַּׁחַר רָאוּ אֶת הָאֲנָשִׁים וַיַּהַרְגוּם בָּעִיר
עַל הָהָר

246 בְּמוֹת הַשֵּׁפֶט שָׁבוּ לְאַרְצָם וַיֹּאמְרוּ הַדָּבָר לַנָּבִיא

247 הִגַּדְתְּ הַתּוֹרָה וְהִגַּדְתְּ עַל כָּל שִׁמְךָ אִמָּרְתֶךָ

248 וַיֹּאמֶר הַנָּבִיא לַמֶּלֶךְ שְׁלַח אֶת אַנְשֵׁי הַמִּלְחָמָה
לַהֲרֹג הָאֲנָשִׁים הַמַּגְדִּילִים עָלֶיךָ

249 וַיָּשָׁב דָּוִד אֶל שָׁאוּל וַיִּתֵּן לוֹ אֶת חֶרֶב הַפְּלִשְׁתִּי
אֲשֶׁר הָרַג

250 דִּרְשׁוּ אֶת יי כִּי הוּא יִתֵּן שָׁלוֹם לַצַּדִּיקִים הַשֹּׁמְרִים
תּוֹרָתוֹ

TEXT XVIII.

Rise up, get you forth from among my people, both ye and the children of Israel.

251. Go ye, serve the Lord according as ye have said, both ye and your people.

252. Lo! I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

253. Arise and demand from among my people at dawn of day the men who conspired against me to slay me.

254. Rise ye, return and go forth from amidst my people, for I will not give you food in this land.

255. In that day the great men gave food to every man who had not money to buy it.

256. The Israelites rose up in that day, and went forth from amongst the people of Pharaoh.

257. What have ye given to the men of war who went forth with you at dawn of day?

258. The lord of the land demanded jewels of gold and silver that he might send them food.

259. Those of thy people who have not swords and shields and bows shall not go with me.

260. Is not this kingdom better and greater than all the kingdoms of Canaan?

261. And the man arose, and said, Am I not better to the king than all the sons which he has in his house?

TEXT XVIII.

depart-rise

also ye both from the midst raise up

קוּמוּ צְאוּ מִתּוֹךְ עַמִּי גַּם אַתֶּם גַּם בְּנֵי יִשְׂרָאֵל

251 לְכוּ עִבְדוּ אֶת יי כְּדַבֶּרְכֶם גַּם אַתֶּם גַּם עַמְּכֶם

252 הִגֵּד שָׁמַעְתִּי בְקֹלְכֶם לְכָל אֲשֶׁר אֲמַרְתֶּם לִי
וַאֲמְלִיךְ עֲלֵיכֶם מֶלֶךְ

253 קוּמוּ וְשַׁאֲלוּ מִתּוֹךְ עַמִּי בַּעֲלוֹת הַשַּׁחַר הָאֲנָשִׁים
אֲשֶׁר הִתְנַכְּלוּ בִי לְהָרְגֵנִי

254 קוּמוּ שׁוּבוּ וּצְאוּ מִתּוֹךְ עַמִּי כִּי לֹא אֶתֵּן לָכֶם
לֶחֶם בָּאָרֶץ הַזֹּאת

255 בַּיּוֹם הַהוּא נָתְנוּ הַגְּדֹלִים לֶחֶם לְכָל אִישׁ אֲשֶׁר
אֵין לוֹ כֶּסֶף לִשְׁבֹּר

256 וַיָּקֻמוּ יִשְׂרָאֵל בַּיּוֹם הַהוּא וַיֵּצְאוּ מִתּוֹךְ עַם פַּרְעֹה

257 מַה נְתַתֶּם לָאֲנָשִׁי הַמִּלְחָמָה אֲשֶׁר יָצְאוּ אִתְּכֶם
בַּעֲלוֹת הַשַּׁחַר

258 אַדֹנִי הָאָרֶץ שָׁאַל כְּלִי כֶסֶף וְזָהָב לִשְׁלֹחַ לָהֶם
לֶחֶם

259 אַנְשֵׁי עַמְּךָ אֲשֶׁר אֵין לָהֶם חֲרָבוֹת מָגִנִּים וּקְשָׁתוֹת
לֹא יֵלְכוּ אִתִּי

260 הֲלֹא הַמַּמְלָכָה הַזֹּאת טוֹבָה וּגְדֹלָה מִכָּל מַמְלְכוֹת
כְּנַעַן

261 וַיָּקָם הָאִישׁ וַיֹּאמֶר הֲלֹא אָנֹכִי טוֹב לַמֶּלֶךְ מִכָּל
הַפָּנִים אֲשֶׁר בְּבֵיתוֹ

TEXT XIX.

I have found David my servant; with my holy oil have I anointed him.

262. The prophet found the holy oil, and anointed him as king over that land.

263. I visited the men of that city, and I sent them to procure oil for the shields and swords.

264. And I said to Saul, Lo, the Lord hath sent me to anoint thee to be king over His people, over Israel!

265. Now know I that the Lord hath saved His anointed, and hath heard him from His holy hill.

266. Behold, I have given thee my house, which I built in that city to which thou art going.

267. I have brought out my people from Egypt, with jewels of gold and silver and raiment.

268. I have sought for the man who makes the sacred oil, and he has not been found within the city.

269. And the prophet arose and anointed him king, and returned to the presence of the great men.

270. Behold, the prince has gone forth with his bow and his javelin, and ascended the Mount Carmel.

271. At dawn of day the watchman saw him coming from the house in which the jewels of gold were found.

272. They have despised the word of the Holy One of Israel, and they have not kept the law of the Lord of Sabaoth.

TEXT XIX.

I anointed holy oil I found

מָצָאתִי דָּוִד עַבְדִּי בְּשֶׁמֶן קָדְשִׁי מְשַׁחְתִּיו

262 הַנָּבִיא מָצָא אֶת הַשֶּׁמֶן הַקֹּדֶשׁ וּמְשָׁחֵהוּ לְמֶלֶךְ עַל הָאָרֶץ הַזֹּאת

263 פָּקַדְתִּי אֶת אַנְשֵׁי הָעִיר הַהִיא וּשְׁלַחְתִּים לִמְצֹא שֶׁמֶן לִמְשֹׁחַ הַמַּגִּנִּים וְהַחֲרָבוֹת

264 וְאָמַרְתִּי אֶל שָׁאוּל הִגֵּד שְׁלָחַנִי אֲדֹנָי לְמָשְׁחֲךָ לְמֶלֶךְ עַל עַמּוֹ יִשְׂרָאֵל

265 עַתָּה יָדַעְתִּי כִּי הוֹשִׁיעַ אֲדֹנָי אֶת מְשִׁיחוֹ וּשְׁמָעֵהוּ מִהַר קָדְשׁוֹ

266 הִגֵּד נָתַתִּי לְךָ בֵּיתִי אֲשֶׁר בָּנִיתִי בָּעִיר אֲשֶׁר תִּלֶּךְ בָּהּ

267 הוֹצֵאתִי אֶת עַמִּי מִמִּצְרַיִם בִּכְלֵי זָהָב וּכְלֵי כֶסֶף וּשְׂמָלוֹת

268 בִּקַּשְׁתִּי אֶת הָאִישׁ הָעֹשֶׂה אֶת הַשֶּׁמֶן הַקֹּדֶשׁ וְלֹא נִמְצָא בְּתוֹךְ הָעִיר

269 וַיִּקַּח הַנָּבִיא וַיִּמְשָׁחֵהוּ לְמֶלֶךְ וַיָּשָׂב אֶל פְּנֵי הַגְּדֹלִים

270 הִגֵּה הָלַךְ בֶּן הַמֶּלֶךְ עִם מַשְׂתּוֹ וְשִׁלְחוֹ וְעָלָה עַל הַר הַכַּרְמֶל

271 בַּעֲלוֹת הַשַּׁחַר הַשֹּׁמְרִים רָאוּהוּ בְּצֵאתוֹ מִן הַבַּיִת אֲשֶׁר כְּלֵי הַזָּהָב נִמְצְאוּ בוֹ

272 אִמְרַת קְדוֹשׁ יִשְׂרָאֵל נֵאָצוּ וְלֹא שָׁמְרוּ תּוֹרַת יי צְבָאוֹת

TEXT XX.

And when he came, behold, the captains of the host were sitting.

273. I looked, and behold there came from the mountains a great host with their banners.

274. And they came, and behold the king's sons were sitting with the captains of the host.

275. And the captains of the host of Midian came into the land to war against Israel.

276. To which of all the captains of the host did Elisha send the son of the prophet to anoint him?

277. And ye shall cause the prophet to come unto me, and ye shall bring forth gold and silver for him and his sons.

278. We have come to see the king, and we have brought with us the dwellers in the city of Ramoth Gilead.

279. I have an errand to thee, O captain! And Jehu said, Unto which of all of us? And he said, To thee.

280. Thou comest to me with a sword and a shield, but I come to thee in the name of the Lord of Hosts.

281. I have found the men whom ye sought, and behold they were taking counsel with the dwellers in Dibon.

282. Who made thee a ruler and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?

283. Wilt thou not make them to hear the words of the prophet who dwelleth on Mount Carmel?

284. Hearken ye to His voice to walk in His law which He gave to you by the hand of His servants.

TEXT XX.

sitting army chiefs he came

וַיָּבֹא וְהִנֵּה שָׂרֵי הַחַיִל יֹשְׁבִים

273 רָאִיתִי וְהִנֵּה חֵיל גָּדוֹל בָּא מֵהֶהָרִים עִם אוֹתוֹתֵיהֶם

274 וַיָּבֹאוּ וְהִנֵּה בְנֵי הַמֶּלֶךְ יֹשְׁבִים עִם שָׂרֵי הֶחָיִל

275 וַיָּבֹאוּ שָׂרֵי חֵיל מִדְיָן אָל הָאָרֶץ לְהִלָּחֵם עִם יִשְׂרָאֵל

276 לְמִי מִכָּל שָׂרֵי הַחַיִל שָׁלַח אֱלִישָׁע אֶת בֶּן הַנָּבִיא לְמָשְׁחוֹ

277 וְתָבִיאוּ אֶת הַנָּבִיא אֵלַי וְתוֹצִיאוּ כֶסֶף וְזָהָב לוֹ וּלְבָנָיו

278 בָּאנוּ לִרְאוֹת הַמֶּלֶךְ וְהֵבֵאנוּ אִתָּנוּ יֹשְׁבֵי הָעִיר רָמוֹת גִּלְעָד

279 דָּבָר לִי אֵלֶיךָ וַיֹּאמֶר יֵהוּא לְמִי מִמֶּנּוּ וַיֹּאמֶר אֵלֶיךָ הַשַּׁר

280 אַתָּה בָאתָ אֵלַי בְּחֶרֶב וּמָגֵן וְאָנֹכִי בָאתִי אֵלֶיךָ בְּשֵׁם יי צְבָאוֹת

281 מָצָאתִי הָאֲנָשִׁים אֲשֶׁר בִּקַּשְׁתֶּם וְהִנָּם נוֹעָצִים עִם יֹשְׁבֵי דִיבֹן

282 מִי שָׂמְךָ לְאִישׁ שַׂר וְשֹׁפֵט עָלֵינוּ הַלְהָרְגֵנִי אַתָּה אֹמֵר בַּאֲשֶׁר הָרַגְתָּ אֶת הַמִּצְרִי

283 הֲלֹא תַשְׁמִיעַ לָהֶם דִּבְרֵי הַנָּבִיא הַיֹּשֵׁב עַל הַר הַכַּרְמֶל

284 שִׁמְעוּ לְקוֹלוֹ לָלֶכֶת בְּתֹרָתוֹ אֲשֶׁר נָתַן לָכֶם בְּיַד עַבְדָּיו

TEXT XXI. Section 1.

Behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; - - - - - - - - - -

285. And it came to pass, that as they still went on and talked, lo, a chariot of fire and horses of fire.

286. And in their going forth they saw his captains and his chariots and his horses, a great army.

287. The chief arose at the dawn of day, and ascended his chariot and went to see his army.

288. And it came to pass, that the two chiefs came to the king, and he gave them all the jewels of gold.

289. And it happened on a day, that the sons of the seer were separated from their relatives, and they sought them in vain.

290. In that day Saul and Jonathan were slain in battle, and in their deaths they were not divided.

291. And all his kindred remained with him all the days that David was in Adullam.

292. As they ascended the hill, lo, the captain of the host went forth in his chariot from the city to go to Heshbon.

293. And the two chiefs went forth to the battle, and the Philistines fled on that day before the Israelites.

294. And Moses ascended Mount Sinai, and there the Lord gave him His law in fire and with thunders.

295. When ye go forth to war, and see horses and chariots, know ye that the Lord will certainly fight for you.

TEXT XXI. Section 1.

two of them between separated horses fire chariot
הִנֵּה רֶכֶב אֵשׁ וְסוּסֵי אֵשׁ וַיַּפְרִדוּ בֵּין שְׁנֵיהֶם

285 וַיְהִי הֵמָּה הֹלְכִים הָלוֹךְ וְדַבֵּר וְהִנֵּה רֶכֶב אֵשׁ
וְסוּסֵי אֵשׁ

286 וַיְהִי בְצֵאתָם וַיִּרְאוּ שָׂרָיו רְכָבָיו וְסוּסָיו חֵיל גָּדוֹל

287 וַיָּקָם הַשַּׂר בַּעֲלוֹת הַשַּׁחַר וַיַּעַל בְּרִכְבּוֹ וַיָּבֹא
לְרָאוֹת חֵילוֹ

288 וַיָּבֹאוּ שְׁנֵי הַשָּׂרִים אֶל הַמֶּלֶךְ וַיִּתֵּן לָהֶם כָּל־כְּלֵי זָהָב

289 וַיְהִי הַיּוֹם וּבְנֵי הָרוֹאָה נִפְרְדוּ מִקְּרוֹבֵיהֶם וַיְבַקְּשׁוּ
אֹתָם לַשָּׁוְא

290 בַּיּוֹם הַהוּא נֶהֱרְגוּ שָׁאוּל וְיוֹנָתָן וּבְמוֹתָם לֹא
נִפְרָדוּ

291 וַיֵּשְׁבוּ עִמּוֹ כָּל קְרוֹבָיו כָּל יְמֵי חַיּוֹת דָּוִד בַּעֲדָלָם

292 וַיְהִי בַּעֲלוֹתָם עַל הָהָר וַיֵּצֵא שַׂר הֶחָיִל מֵהָעִיר
בְּרִכְבּוֹ לָלֶכֶת חָשְׁבוֹנָה

293 וַיֵּצְאוּ שְׁנֵי הַשָּׂרִים לַמִּלְחָמָה וַיִּבָּרְחוּ הַפְּלִשְׁתִּים
בַּיּוֹם הַהוּא מִלִּפְנֵי יִשְׂרָאֵל

294 וַיַּעַל מֹשֶׁה עַל הַר סִינַי וַיִּתֵּן לוֹ שָׁם יי תּוֹרָתוֹ
בָּאֵשׁ וּבְקוֹלוֹת

295 כִּי תֵצְאוּ לַמִּלְחָמָה וּרְאִיתֶם סוּס וָרֶכֶב דְּעוּ כִּי יי
הִלָּחֵם יִלָּחֵם לָכֶם

Section 2.

---and Elijah went up by a whirlwind into heaven.

296. And there was a great whirlwind, and Elisha saw the prophet ascend to heaven in a chariot of fire.

297. Before the prophet ascended to the heavens in a whirlwind, his servant saw the horses of fire.

298. Hallelujah! praise Him, ye heaven of heavens, and ye waters that be above the heavens!

299. From heaven He gave His voice: the voice of the Lord was heard in the whirlwind.

300. The Lord was not in the fire, and the Lord was not in the whirlwind; but the prophet heard His voice.

301. Fire went forth from the Lord, and slew the Egyptians: He gave them over to hot thunderbolts.

302. And He gave His law from Mount Sinai, and lightning flashes went forth from His feet.

303. Whilst he was yet speaking another came, and said, Thy sons and thy daughters have perished.

304. Thou hast provoked the king in that thou hast given a sword to David, and hast enquired of the Lord for him.

305. Ere the warriors approached the prophet upon the mountain, fire came forth from heaven and slew them on the way.

306. All thy works shall praise thee, O Lord! and we will cause the voice of thy praise to be heard.

Section 2.

heavens whirlwind ascend will

וַיַּעַל אֵלִיָּהוּ בַּסְּעָרָה הַשָּׁמָיִם

296 וַיְהִי סְעָרָה גְדֹלָה וַיַּרְא אֱלִישָׁע אֶת הַנָּבִיא עֹלֶה הַשָּׁמַיִם בְּרֶכֶב אֵשׁ

297 בְּסַעַר יַעֲלֶה הַנָּבִיא בַּסְּעָרָה הַשָּׁמַיִם רָאָה עַבְדּוֹ סוּסֵי הָאֵשׁ

298 הַלְלוּ יָהּ הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמָיִם

299 מִן הַשָּׁמַיִם נָתַן קוֹלוֹ — קוֹל יי נִשְׁמַע בַּסְּעָרָה

300 אֵין יי בָּאֵשׁ וְאֵין יי בַּסְּעָרָה וְהַנָּבִיא שָׁמַע קוֹלוֹ

301 יָצָא אֵשׁ מֵיי עַל הַמְּצֹרִים וְשָׁלַח עֲלֵיהֶם רְשָׁפִים

302 וַיִּתֵּן אֶת תּוֹרָתוֹ מֵהַר סִינַי וַיִּצְאוּ רְשָׁפִים מִבֵּין רַגְלָיו

303 עוֹד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר בָּנֶיךָ וּבְנוֹתֶיךָ מֵתוּ

304 נִאַצְתָּ אֶת הַמֶּלְךָ בְּתִתְּךָ חֶרֶב לְדָוִד וְשָׁאַלְתָּ לוֹ בֵּאלֹהִים

305 בְּסַעַר יִקְרְבוּ אַנְשֵׁי הַמִּלְחָמָה אֶל הַנָּבִיא יָצָא אֵשׁ מִן הַשָּׁמַיִם וֶהֱמִיתָם בַּדֶּרֶךְ

306 אֲדֹנָי יְהַלְלוּךָ כָּל מַעֲשֶׂיךָ וַאֲנַחְנוּ נַשְׁמִיעַ כָּל תְּהִלָּתֶךָ

TEXT XXII. Section 1.

And the city was broken up, and all the men of war fled, and went forth out of the city - - - - - - - - - - - - -

307. When the two chiefs broke into the city with their host, the soldiers slew the king and his son.

308. All the inhabitants of the city also, who were near the king, fled before the princes of Israel.

309. Why fought ye not for us? why fled ye before the Assyrians when our leader was slain in the battle?

310. Come, let us flee to the mountains, every man to his own house, for now our city is broken up.

311. And two of the servants of Shimei fled, and he arose and went to Gath to seek his servants.

312. And when he had found them, he arose and returned to Jerusalem, for he remembered not the words of the king.

313. Know for a certain, on the day thou goest out and walkest abroad any whither, that thou shalt surely die.

314. Behold, O queen, they have risen up and have slain thy sons, and have carried thy daughters into captivity.

315. Then the king of Magdala, whose dwelling is on the lofty hills, came forth to war against us.

316. And we sent a great host against him, and they scaled the hill, and the city was broken up.

317. We put the chiefs to flight, we released the captives, we slew the king, and we captured his son.

TEXT XXII. Section 1.

and went out fled and all was broken up

וַתִּבָּקַע הָעִיר וְכָל אַנְשֵׁי הַמִּלְחָמָה בָּרְחוּ וַיֵּצְאוּ
מֵהָעִיר

307 וַיְהִי כִּי הִבְקִיעוּ שְׁנֵי הַשָּׂרִים אֶל הָעִיר עִם חֵילָם
הָרְגוּ אַנְשֵׁי הַמִּלְחָמָה אֶת הַמֶּלֶךְ וְאֶת בָּנָיו

308 גַּם כָּל יִשְׁבֵי הָעִיר אֲשֶׁר הָיוּ קְרֹבִים לַמֶּלֶךְ בָּרְחוּ
לִפְנֵי שָׂרֵי יִשְׂרָאֵל

309 לָמָּה לֹא נִלְחַמְתֶּם לָנוּ לָמָּה בָרַחְתֶּם מִלִּפְנֵי אַשּׁוּר
כַּאֲשֶׁר מֵת שָׂרֵנוּ בַּמִּלְחָמָה

310 לְכוּ נִבְרַח אֶל הֶהָרִים אִישׁ לְבֵיתוֹ כִּי עַתָּה נִבְקָעָה
עִירֵנוּ

311 וַיִּבְרְחוּ שְׁנֵי עֲבָדִים לְשִׁמְעִי וַיָּקֻם וַיֵּלֶךְ גִּתָּה לְבַקֵּשׁ
עֲבָדָיו

312 וּבְמָצְאָם וַיָּקֻם וַיָּשָׁב לִירוּשָׁלַיִם כִּי לֹא זָכַר דִּבְרֵי
הַמֶּלֶךְ

313 בְּיוֹם צֵאתְךָ וְהָלַכְתָּ אָנָה וְאָנָה יָדֹעַ תֵּדַע כִּי מוֹת
תָּמוּת

314 הִנֵּה הַמַּלְכָּה קָמוּ וְהָרְגוּ אֶת בָּנֶיךָ וְהֵבִיאוּ אֶת
בְּנוֹתַיִךְ בַּשִּׁבְי

315 אָז יָצָא מֶלֶךְ מַגְדָּלָא אֲשֶׁר מוֹשָׁבוֹ עַל הֶהָרִים
הַגְּדֹלִים לַמִּלְחָמָה עָלֵינוּ

316 וַנִּשְׁלַח צָבָא גָּדוֹל עָלָיו וַיַּעֲלוּ עַל הָהָר וַתִּבָּקַע
הָעִיר

317 הִבְרַחְנוּ שָׂרָיו הוֹצִיאָנוּ הַשְּׁבוּיִם הָרַגְנוּ אֶת הַמֶּלֶךְ
וְשָׁבִינוּ אֶת בְּנוֹ שָׁבִי

Section 2.

- - - by night by the way of the gate between the two walls, which was by the king's garden.

318. Then came the king of Babylon, with chariots and horses, and there was a great battle at the gates of our city.

319. And the captains and the men of war fled by night, because the walls of the city were breached.

320. The two men are going to the city, because the judges of the land are sitting in judgment in the gate.

321. Who is He who went in the way before you in fire by night, to shew you by what path ye should go?

322. And the captains of the host broke through the gate of the city by night, for the guards on the towers were not wakeful.

323. I, Māsha, king of Moab, built the gates of the city: I built its towers, and I built the palace.

324. When ye went forth into the wilderness, went not the Lord before His people in fire by night?

325. Let us flee with our children by night, by the way of the city gate, into the gardens of the queen.

326. When they searched, behold, the two servants of the chief were sitting between the city gate and the king's garden.

327. There is not a man in the host to whom the king hath not sent, saying, Slay not my son.

Section 2.

garden two walls between gate way night

לַיְלָה דֶּרֶךְ שַׁעַר בֵּין הַחֹמֹתַיִם אֲשֶׁר עַל גַּן הַמֶּלֶךְ

318 אָז בָּא מֶלֶךְ בָּבֶל בְּרֶכֶב וּבְסוּסִים וַתְּהִי מִלְחָמָה גְּדֹלָה בְּשַׁעֲרֵי עִירֵנוּ

319 וַיִּבְרְחוּ הַשָּׂרִים וְאַנְשֵׁי הַמִּלְחָמָה לַיְלָה כִּי הֵמוּת הָעִיר נִבְקָעוּ

320 שְׁנֵי הָאֲנָשִׁים הֹלְכִים לָעִיר כִּי שִׁפְטֵי הָאָרֶץ יֹשְׁבִים בַּשַּׁעַר לְשָׁפֹט

321 מִי הוּא זֶה הַהֹלֵךְ לִפְנֵיכֶם בַּדֶּרֶךְ בָּאֵשׁ לַיְלָה לְהַרְאֹתְכֶם הַדֶּרֶךְ אֲשֶׁר תֵּלְכוּ בוֹ

322 וַיִּבְקְעוּ שָׂרֵי הַחַיִל אֶת שַׁעַר הָעִיר בַּלַּיְלָה כִּי לֹא שָׁקְדוּ הַשֹּׁמְרִים עַל הַמִּגְדָּלִים

323 אָנֹכִי מֵישַׁע מֶלֶךְ מוֹאָב בָּנִיתִי שַׁעֲרֵי הָעִיר אָנֹכִי בָּנִיתִי מִגְדָּלֶיהָ אָנֹכִי בָּנִיתִי בֵית הַמֶּלֶךְ

324 בְּצֵאתְכֶם לַמִּדְבָּר הֲלֹא אֲדֹנַי יָצָא לִפְנֵי עַמּוֹ בָּאֵשׁ לַיְלָה

325 נִבְרַח אֲנַחְנוּ וּבָנֵינוּ לַיְלָה בְּדֶרֶךְ שַׁעַר הָעִיר אֶל גַּנּוֹת הַמֶּלֶךְ

326 וַיְהִי כִּי בִקְּשׁוּ וְהִנֵּה שְׁנֵי עַבְדֵי הַשַּׂר יֹשְׁבִים בֵּין שַׁעַר הָעִיר וּבֵין גַּן הַמֶּלֶךְ

327 אֵין אִישׁ בַּחַיִל אֲשֶׁר לֹא שָׁלַח הַמֶּלֶךְ אֵלָיו לֵאמֹר אַל תַּהֲרֹג אֶת בְּנִי

TEXT XXIII.

It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome.

328. Arise, for the Lord is with us, and will give us the mastery in all the kingdoms in this land.

329. I heard by night the voices of those that fled, for they and their chiefs had been overcome in battle.

330. Hath not the Lord discomfited Pharaoh, and have not the waters prevailed over all his chariots and horses?

331. The Lord preserved the Israelites, and they passed through the waters as between two walls.

332. We heard the sound of the lamentations of the dying, when the warriors overpowered the dwellers in the city.

333. The captured princes answered and said to Gideon, Arise and slay us, for as the man is so is his strength.

334. It shall not be peace with the wicked man who shall magnify himself above the saints of the Lord.

335. Whence comest thou? How went the matter? How knowest thou that the hero and his sons be dead?

336. I saw him in his going forth to the battle with his sons against the mighty men who dwell on the mountains.

337. In that night the chieftains sent their servants to the palace to bring from thence swords and missiles.

338. The king commanded, and they and their servants laboured day and night in building great walls for their city.

TEXT XXIII.

defeat cries victory lamentation sound

אֵין קוֹל עֲנוֹת גְּבוּרָה וְאֵין קוֹל עֲנוֹת חֲלוּשָׁה

328 קוּמוּ כִּי אֲדֹנָי עִמָּנוּ וְיִתֵּן לָנוּ הַמַּמְשָׁלָה עַל כָּל־
מַמְלְכוֹת הָאָרֶץ הַזֹּאת

329 שָׁמַעְתִּי הַלַּיְלָה קוֹל הַבִּרְחִים כִּי הֵמָּה וְשָׁרֵיהֶם
נֶחְלְשׁוּ בַּמִּלְחָמָה

330 הֲלֹא אֲדֹנָי חָלַשׁ אֶת פַּרְעֹה וְהַמַּיִם בָּרְחוּ עַל
כָּל רְכָבָיו וְסוּסָיו

331 יי שָׁמַר אָת בְּנֵי יִשְׂרָאֵל וַיָּבֹאוּ בְתוֹךְ הַמַּיִם כְּמוֹ
בֵין שְׁנֵי חוֹמוֹת

332 שָׁמַעְנוּ אֶת קוֹל עֲנוֹת הַמֻּתִּים בִּגְבֹר אַנְשֵׁי
הַמִּלְחָמָה עַל יִשְׁבֵי הָעִיר

333 וַיַּעֲנוּ הַשָּׂרִים הַשְּׁבוּיִם וַיֹּאמְרוּ אֶל גִּדְעוֹן קוּם
אַתָּה וַהֲמִיתֵנוּ כִּי כָאִישׁ גְּבוּרָתוֹ

334 לֹא יִהְיֶה שָׁלוֹם לָרָשָׁע אֲשֶׁר יִתְגַּדֵּל עַל קְדוֹשֵׁי
אֲדֹנָי

335 אֵי מִזֶּה תָּבֹא מָה הָיָה הַדָּבָר אֵיךְ יָדַעְתָּ כִּי
הַגִּבּוֹר וּבְנוֹ מֵתוּ

336 רְאִיתִיהוּ בְּצֵאתוֹ לַמִּלְחָמָה עִם בְּנוֹ עַל הַגִּבּוֹרִים
הַיּוֹשְׁבִים עַל הֶהָרִים

337 בַּלַּיְלָה הַהוּא שָׁלְחוּ הַשָּׂרִים אֶת עַבְדֵיהֶם אֶל בֵּית
הַמֶּלֶךְ לְהָבִיא מִשָּׁם חֲרָבוֹת וּשְׁלָחִים

338 וַיְדַבֵּר הַמֶּלֶךְ וַיִּעַמְלוּ הֵם וְעַבְדֵיהֶם יוֹמָם וְלַיְלָה
לִבְנוֹת חוֹמוֹת גְּדוֹלוֹת לְעִירָם

TEXT XXIV.

From the time that he made him overseer in his house, and over all that he had, the Lord blessed the Egyptian's house.

339. Then take heed to yourselves, lest there be among you a man or a woman who serves the gods of the heathen.

340. On their return from the battle, the overseer gave corn to all those who had horses.

341. If thou wilt save Israel by our hand, give us a sign this day that thou wilt save them by our hand.

342. If thou wilt send the men of war with us, well: but if not, we will not go.

343. Then if thou knowest that there are any men of activity among them, make them chiefs over my horses.

344. And it came to pass that the king gave to our servants the gold and silver and the weapons of war found upon the slain.

345. And he said to the prophet, Bless me: for I wot that he whom thou blessest is blessed.

346. And now, O Lord, let the house of thy servant David be blessed and I will praise thy Name.

347. And all the people heard the words of their king, David, and they said, Amen! and praised the Lord.

348. All ye that seek the Lord, glory ye in His Holy Name: seek ye the Lord, search for Him.

349. The blessing of the Lord is with us, since Pharaoh appointed this good man Joseph as our overseer.

TEXT XXIV.

caused him to oversee from that time
מֵאָז הִפְקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל אֲשֶׁר
will bless was
יֶשׁ לוֹ וַיְבָרֶךְ יי אֶת בֵּית הַמִּצְרִי

339 הִשָּׁמְרוּ לָכֶם פֶּן יֵשׁ בָּכֶם אִישׁ אוֹ אִשָּׁה אֲשֶׁר יַעֲבֹד
אֱלֹהֵי הַגּוֹיִם

340 בְּשׁוּבָם מֵהַמִּלְחָמָה נָתַן הַפָּקִיד שָׂבָר לְכָל אֲשֶׁר יֵשׁ
לָהֶם סוּסִים

341 אִם יָשֻׁךְ מוֹשִׁיעַ אֶת יִשְׂרָאֵל בְּיָדֵנוּ תֵּן לָנוּ הַיּוֹם
אוֹת כִּי תוֹשִׁיעֵם בְּיָדֵנוּ

342 אִם יָשֻׁךְ מְשַׁלֵּחַ אֶת אַנְשֵׁי הַמִּלְחָמָה עִמָּנוּ טוֹב
וְאִם אֵינְךָ מְשַׁלֵּחַ אֹתָם לֹא נֵלֵךְ

343 וְאִם יָדַעְתָּ וְיֵשׁ בָּם אַנְשֵׁי חַיִל וְשַׂמְתָּם שָׂרֵי סוּסִים
אֲשֶׁר לִי

344 וַיְהִי הַיּוֹם וַיִּתֵּן הַמֶּלֶךְ לַעֲבָדֵינוּ הַזָּהָב וְהַכֶּסֶף וּכְלֵי
הַמִּלְחָמָה הַנִּמְצָאִים עַל הַמֵּתִים

345 וַיֹּאמֶר לַנָּבִיא בָּרְכֵנִי כִּי יָדַעְתִּי אֶת אֲשֶׁר תְּבָרֵךְ
מְבֹרָךְ

346 וְעַתָּה יי יְבָרֵךְ בֵּית עַבְדְּךָ דָּוִד וַאֲהַלֵּל אֶת שְׁמֶךָ

347 וַיִּשְׁמַע כָּל הָעָם אֶת דִּבְרֵי דָוִד מִלְּכָם וַיֹּאמְרוּ אָמֵן
וַיְהַלְּלוּ אֶת יי

348 אַתֶּם כֻּלְּכֶם מְבַקְּשֵׁי יי הִתְהַלְּלוּ בְּשֵׁם קָדְשׁוֹ דִּרְשׁוּ
יי בַּקְּשׁוּ פָּנָיו

349 בְּרֵכַת אֲדֹנָי עָלֵינוּ מֵאָז הִפְקִדְנוּ אֶת הָאִישׁ הַטּוֹב
הַזֶּה אֶת יוֹסֵף

TEXT XXV.

Peradventure I shall prevail, that we may smite them, and that I may drive them out of the land.

350. Then said the king, If I shall not be able to slay him, perhaps I may drive him out of my kingdom.

351. Let us flee by night to our own city: peradventure we shall be able to reach its gates before the day dawn.

352. If I shall be able to drive them out of your land, and to smite their king, ye shall return thither in peace.

353. We heard the shouts of those that strove for mastery in the battle, and we brought our children by night from thence.

354. The soldiers of Pharaoh, and all his chariots and his horses, a mighty host, perished in the waters.

355. And he said to the horseman, What hast thou to do with peace? and the two kings went forth, each in his chariot.

356. Walk ye in the ways of the Lord: peradventure he will preserve you from the hand of the wicked.

357. When he shall have brought thee into the land, thou shalt smite the nations and drive them from thence.

358. Seek ye the Lord, peradventure he will hear your words, and will smite them that smite you.

359. If ye believe in the Lord, he will drive out great nations from before your face.

360. Is not his son the goodliest among all the men of valour who smote the Philistines to-day?

TEXT XXV.

I shall drive him we smite I can perhaps

אוּלַי אוּכַל נַכֶּה בּוֹ וַאֲגָרְשֶׁנּוּ מִן הָאָרֶץ

35o אָז אָמַר הַמֶּלֶךְ אִם לֹא אוּכַל לַהֲמִיתוֹ אוּלַי אוּכַל לְגָרְשׁוֹ מִמַּמְלַכְתִּי

351 נִבְרַח הַלַּיְלָה לְעִירֵנוּ אוּלַי נוּכַל לְהַגִּיעַ לְשַׁעֲרֶיהָ בְּטֶרֶם עֲלוֹת הַשַּׁחַר

352 אִם אוּכַל וַאֲגָרְשֵׁם מִן אַרְצָכֶם וְאַפֵּה מַלְכָּם תָּשׁוּבוּ שָׁמָּה בְּשָׁלוֹם

353 שָׁמַעְנוּ קוֹל עֲנוֹת גְּבוּרָה בַּמִּלְחָמָה וְהֵבֵאנוּ בָּנֵינוּ מִשָּׁם בַּלַּיְלָה

354 כָּל אַנְשֵׁי הַמִּלְחָמָה אֲשֶׁר לְפַרְעֹה וְכָל רִכְבּוֹ וְסוּסָיו גִּבּוֹרֵי הֶחָיִל מֵתוּ בַּמַּיִם

355 וַיֹּאמֶר לָרֹכֵב מַה לְּךָ וּלְשָׁלוֹם וַיֵּצְאוּ שְׁנֵי הַמְּלָכִים אִישׁ בְּרִכְבּוֹ

356 לְכוּ בְדַרְכֵי יי אוּלַי יִשְׁמְרֶכֶם מִיַּד הָרְשָׁעִים

357 כִּי יְבִיאֲךָ אֶל הָאָרֶץ תַּכֶּה אֶת הַגּוֹיִם וּתְגָרְשֵׁם מִשָּׁם

358 דִּרְשׁוּ אֶת יי אוּלַי יִשְׁמַע דִּבְרֵיכֶם וַיַּפֵּה אֵת אֲשֶׁר מַפֶּה אֶתְכֶם

359 אִם תַּאֲמִינוּ בַּיי הוּא יְגָרֵשׁ גּוֹיִם גְּדֹלִים לִפְנֵיכֶם

36o הֲלֹא בְנוֹ טוֹב מִכָּל אַנְשֵׁי הַחַיִל אֲשֶׁר הִכּוּ הַיּוֹם אֶת הַפְּלִשְׁתִּים

TEXT XXVI.

Behold, the people of the land now are many, and ye make them rest from their burdens.

361. Ye shall observe my Sabbaths: for great are the burdens and the labours which ye lay upon my people.

362. As long as it lieth desolate it shall rest, because it did not rest in your Sabbaths when ye dwelt upon it.

363. Behold, whosoever doeth any work on the Sabbath-day, he shall surely be put to death.

364. The Lord will bless thee, and preserve thee, and will multiply thy people in the land whither thou goest.

365. And the bondmen said, Lo! they have increased our burdens this day: we cannot bear them.

366. Hath not the Lord blessed you, and driven out many and great nations before your face?

367. And many cities were broken up, and the Edomites slew all the souls that were therein.

368. Know ye that the Lord will greatly bless you, and will abundantly multiply the children of Israel.

369. Enquire whether there is among thy servants a man who fled by night from the army of the Assyrians.

370. Go ye and ask who is he that has come from the wilderness to see our chief, with many horses and camels.

371. God do so to me, and more also, if thou be not captain of the host before me continually.

TEXT XXVI.

burdens cause to rest many Lo

הֵן רַבִּים עַתָּה עַם הָאָרֶץ וְהִשְׁבַּתֶּם אֹתָם מִסִּבְלֹתָם

361 תִּשְׁמְרוּ אֶת שַׁבְּתֹתַי כִּי רַבּוֹת הַסְּבָלוֹת וְהָעֲבֹדוֹת
אֲשֶׁר שַׂמְתֶּם עַל עַמִּי

362 כָּל יְמֵי הָשַּׁמָּה תִּשְׁבֹּת אֶת אֲשֶׁר לֹא שָׁבְתָה
בְּשַׁבְּתֹתֵיכֶם בְּשִׁבְתְּכֶם עָלֶיהָ

363 הֵן כָּל הָעֹשֶׂה מְלָאכָה בְּיוֹם הַשַּׁבָּת מוֹת יוּמָת

364 אֲדֹנָי יְבָרֵכְךָ וְיִשְׁמְרֶךָ וְיַרְבֶּה אֶת עַמְּךָ בָּאָרֶץ אֲשֶׁר
תֵּלֵךְ בָּהּ

365 וַיֹּאמְרוּ הָעֲבָדִים הֵן הִרְבּוּ הַיּוֹם סִבְלוֹתֵינוּ לֹא
נוּכַל לְסָבְלָם

366 הֲלֹא אֲדֹנָי בֵּרַךְ אָתְכֶם וְגֵרֵשׁ גּוֹיִם רַבִּים וּגְדֹלִים
לִפְנֵיכֶם

367 וַתִּבָּקַעְנָה עָרִים רַבּוֹת וַיִּפּוּ בְנֵי אֱדוֹם כָּל
הַנְּפָשׁוֹת אֲשֶׁר בָּהֶן

368 דְּעוּ כִּי יי בָּרֵךְ יְבָרֶכְכֶם וְהִרְבֵּה יַרְבֶּה אֶת בְּנֵי
יִשְׂרָאֵל

369 שְׁאַל אִם יֵשׁ אִישׁ מְעַבֶּדְךָ אֲשֶׁר בָּרַח בַּלַּיְלָה
מֵחֵיל אַשּׁוּר

370 לְכוּ שַׁאֲלוּ מִי הָאִישׁ אֲשֶׁר בָּא מֵהַמִּדְבָּר עִם
סוּסִים וּגְמַלִּים רַבִּים לִרְאוֹת אֶת שָׂרְנוּ

371 כֹּה יַעֲשֶׂה לִי אֱלֹהִים וְכֹה יוֹסִיף אִם לֹא שַׂר צְבָא
תִּהְיֶה לְפָנַי כָּל הַיָּמִים

TEXT XXVII.

And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded.

372. Why have ye not yet finished the work which the king commanded you to perform this day?

373. Will ye not hearken to the voice of the seer, and do according to the commandments of the Lord?

374. The leader of the host said to the overseer, Look at the work which my servants have done, whether it be good or not.

375. As the messengers of the king commanded to the labourers on the wall of the city, so they performed their work.

376. Hast thou not seen the ambassadors who have come this day to speak to us the words of peace?

377. And the angel of the Lord said, Only the word that I shall speak unto thee, that shalt thou speak.

378. Before ye send the workmen away, bring them to the dwelling of the overseer to give them money.

379. And the king commanded, and they brought his chariot and horses that he might go to see the princes.

380. No work shall be done on this holy day according to the commandment of the Lord your God.

381. When thou hast done thy work, return to thy house and speak on this matter to thy sons.

382. And they came every one, and brought silver and gold, and gave them for the work of the sanctuary.

TEXT XXVII.

it made lo work will see
וַיַּרְא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְהִנֵּה עָשׂוּ אֹתָהּ
commanded
כַּאֲשֶׁר צִוָּה יי

372 לָמָּה לֹא שִׁלַּמְתֶּם הַמְּלָאכָה אֲשֶׁר צִוָּה אֶתְכֶם
הַמֶּלֶךְ לַעֲשׂוֹתָהּ הַיּוֹם

373 הֲלֹא תִשְׁמְעוּ לְקוֹל הָרֹאֶה לַעֲשׂוֹת כְּמִצְוַת אֲדֹנָי

374 וַיֹּאמֶר שַׂר הַחַיִל אֶל הַפְּקִיד רְאֵה הַמְּלָאכָה אֲשֶׁר
עָשׂוּ עֲבָדַי הֲמֻטָּבָה הִיא אִם לֹא

375 כַּאֲשֶׁר צִוּוּ מַלְאֲכֵי הַמֶּלֶךְ לָעֹמְלִים עַל חוֹמַת
הָעִיר כֵּן עָשׂוּ הַמְּלָאכָה

376 הֲלֹא רָאִיתָ הַמַּלְאָכִים אֲשֶׁר בָּאוּ הַיּוֹם לְדַבֵּר
אֵלֵינוּ דִּבְרֵי שָׁלוֹם

377 וַיֹּאמֶר מַלְאַךְ יי אֶפֶס אֶת הַדָּבָר אֲשֶׁר אֲדַבֵּר
אֵלֶיךָ אֹתוֹ תְדַבֵּר

378 בְּטֶרֶם תְּשַׁלְּחוּ אֶת עֹשֵׂי הַמְּלָאכָה הַבִיאֵם אֶל
מוֹשַׁב הַפְּקִיד לְתֵת לָהֶם כֶּסֶף

379 וַיֵּצֵא הַמֶּלֶךְ וַיָּבִיאוּ אֶת רִכְבּוֹ וְאֶת סוּסָיו לָלֶכֶת
לִרְאוֹת הַשָּׂרִים

380 כָּל מְלָאכָה לֹא יֵעָשֶׂה בְּיוֹם הַקָּדוֹשׁ הַזֶּה כְּמִצְוַת
יי אֱלֹהֵיכֶם

381 אִם עָשִׂיתָ מְלַאכְתְּךָ שׁוּב לְבֵיתְךָ וְדַבֵּר אֶל בָּנֶיךָ
עַל הַדָּבָר הַזֶּה

382 וַיָּבֹאוּ כָּל אִישׁ וַיָּבִיאוּ כֶּסֶף וְזָהָב וְנָתְנוּם לִמְלֶאכֶת
הַקֹּדֶשׁ

TEXT XXVIII.

Take not thy Holy Spirit from me.

383. Cast me not away from thy presence, and take not thy Holy Spirit from me.

384. Send not thy captains and warriors against a city the inhabitants of which have not provoked thee.

385. Let not thy son go to salute him and to bless him, for has he not fought against our king?

386. Bless ye the Lord who maketh his angels spirits, who dwelleth in Sion, the mountain of his holiness.

387. Go not into the sanctuary, and take not of the bread in the holy vessels which Aaron hath placed therein.

388. And he sent messengers to take him, and the Spirit of God was upon the messengers and they also prophesied.

389. Return not by this road by day, go forth by night, for there are many that seek your lives.

390. Drive them not forth from the city, O king, send them not into captivity with their wives and children.

391. Discharge not the workmen until they have done the works which I appointed them to do.

392. Hath not the king commanded us not to smite the men in whose hands there are no weapons of war?

393. The two chieftains came to the gate of the city, and they saw one another, and they spoke one to another.

394. And Adam and Eve heard the voice of the Lord God walking in the garden in the cool of the day.

TEXT XXVIII.

take not thy Holy Spirit

וְרוּחַ קָדְשְׁךָ אַל תִּקַּח מִמֶּנִּי

383 אַל תַּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קָדְשְׁךָ אַל תִּקַּח מִמֶּנִּי

384 אַל תִּשְׁלַח שָׂרֶיךָ וְאַנְשֵׁי מִלְחַמְתְּךָ עַל עִיר אֲשֶׁר יִשְׁבֶיהָ לֹא נְאֻצוּךָ

385 אַל תִּשְׁלַח בִּנְךָ לְשָׁאֲלוֹ לְשָׁלוֹם וּלְבָרְכוֹ הֲלֹא נִלְחַם עַל מַלְכֵּנוּ

386 בָּרְכוּ אֶת יי הָעֹשֶׂה מַלְאָכָיו רוּחוֹת הַיֹּשֵׁב עַל צִיּוֹן הַר קָדְשׁוֹ

387 אַל תֵּלֵךְ אֶל הַמִּקְדָּשׁ וְאַל תִּקַּח מֵהַלֶּחֶם אֲשֶׁר בִּכְלֵי הַקֹּדֶשׁ אֲשֶׁר שָׁמוֹ אַהֲרֹן שָׁם

388 וַיִּשְׁלַח מַלְאָכִים לָקַחַת אֹתוֹ וַתְּהִי רוּחַ אֱלֹהִים עַל הַמַּלְאָכִים וַיִּתְנַבְּאוּ גַם הֵם

389 אַל תָּשׁוּבוּ יוֹמָם בַּדֶּרֶךְ הַזֶּה צְאוּ הַלַּיְלָה כִּי רַבִּים הַמְבַקְשִׁים אֶת נַפְשָׁכֶם

390 הַמֶּלֶךְ אַל תְּגָרֵשֵׁם מֵהָעִיר שִׁלְחֵם לַשִּׁבְיָה עִם נְשֵׁיהֶם וּבְנֵיהֶם

391 אַל תִּשְׁלַח אֶת עֹשֵׂי הַמְּלָאכָה עַד אִם עֲשׂוֹתָם הַמְּלָאכָה אֲשֶׁר צִוִּיתִים לַעֲשׂוֹת

392 הֲלֹא צִוָּנוּ הַמֶּלֶךְ לֵאמֹר אַל תַּכּוּ הָאֲנָשִׁים אֲשֶׁר אֵין כְּלֵי מִלְחָמָה בְּיָדָם

393 וַיָּבֹאוּ שְׁנֵי הַשָּׂרִים אֶל שַׁעַר הָעִיר וְיִתְרָאוּ וַיְדַבְּרוּ אִישׁ אֶל אָחִיו

394 וַיִּשְׁמְעוּ אָדָם וְתַוָּה אֶת קוֹל יי מִתְהַלֵּךְ בַּגַּן לְרוּחַ הַיּוֹם

TEXT XXIX.

And Hiram sent in the navy his servants, shipmen that had knowledge of the sea.

395. Take heed to yourselves, come with us and ascend the ships that walk on the great waters.

396. And they placed the shipmen in custody, according to the command of the leaders of the host.

397. A great king shall come against them, with chariots and horses and many ships.

398. There was a mighty wind upon the sea, and the two ships were wrecked in the storm.

399. Have they not sent forth their navy upon the great sea, with many fighting men on board?

400. They brought the ships to Joppa, and the king went forth to board them with many expert seamen.

401. And the chief sought for men of skill, who built a goodly powerful ship for the queen.

402. The sea was stormy and there was a mighty wind, and several ships were wrecked, and many expert seamen perished.

403. How beautiful upon the ocean are the great ships, that walk on the surface of many waters.

404. The king and queen went to the water gate of the city, near which the fleet had come.

TEXT XXIX.

knowers of ships navy

וַיִּשְׁלַח חִירָם בָּאֳנִי אֶת עֲבָדָיו אַנְשֵׁי אֳנִיּוֹת יֹדְעֵי

sea

הַיָּם

395 הִשָּׁמְרוּ לָכֶם לְכוּ אִתָּנוּ וַעֲלוּ עַל הָאֳנִיּוֹת הַהֹלְכוֹת
עַל מַיִם רַבִּים

396 וַיַּשִּׂימוּ אֶת אַנְשֵׁי הָאֳנִיּוֹת בַּמִּשְׁמַר כְּמִצְוַת שָׂרֵי
הֶחָיִל

397 וַיָּבֹא מֶלֶךְ גָּדוֹל עֲלֵיהֶם בְּרֶכֶב בְּסוּסִים וּבָאֳנִיּוֹת
רַבּוֹת

398 וַתְּהִי רוּחַ גְּדוֹלָה עַל הַיָּם וַיִּשָּׁבְרוּ שְׁתֵּי הָאֳנִיּוֹת
בַּסְּעָרָה

399 הֲלֹא שָׁלְחוּ אֳנִיּוֹתָם עַל הַיָּם הַגָּדוֹל וְאַנְשֵׁי
הַמִּלְחָמָה רַבִּים עֲלֵיהֶם

400 הֵבִיאוּ הָאֳנִיּוֹת אֶל יָפוֹ וַיֵּצֵא הַמֶּלֶךְ עִם אֲנָשִׁים
רַבִּים יֹדְעֵי הַיָּם לָבוֹא עֲלֵיהֶן

401 וַיְבַקֵּשׁ הַשַּׂר אֶת אַנְשֵׁי שֵׂכֶל אֲשֶׁר בָּנוּ אֳנִיָּה טוֹבָה
וּגְדֹלָה לַמַּלְכָּה

402 וְהַיָּם סֹעֵר וַתְּהִי רוּחַ גְּדֹלָה וָאֳנִיּוֹת רַבּוֹת נִשְׁבְּרוּ
וַיָּמוּתוּ רַבִּים מִיֹּדְעֵי הַיָּם

403 מַה נָּאוּ עַל הַיָּם הָאֳנִיּוֹת הַגְּדֹלוֹת הַהֹלְכוֹת עַל
מַיִם רַבִּים

404 וַיֵּלְכוּ הַמֶּלֶךְ וְהַמַּלְכָּה אֶל שַׁעַר הַמַּיִם אֲשֶׁר לָעִיר
אֲשֶׁר הָאֳנִי קְרֻבָה אֵלֶיהָ

TEXT XXX.

They are dead, they shall not live! they are deceased, they shall not rise!

405. The king and all his host were overpowered, and many of his soldiers perished on the hills.

406. And the princes who came up against him with their armies, drove them out of their cities.

407. As the Lord liveth, and as thy soul liveth, O king, I cannot tell whose son he is.

408. Thy dead shall live, they shall rise from the grave, but never shall the wicked rise nor live.

409. As they approached the city, they heard the sound of lamentations for the triumph of the Hittites.

410. And it was so, that as they searched for the king and his two sons whom the Philistines had slain,

411. Behold, they were unable to find the dead by reason of the multitude of the slain.

412. The Lord shall bless thee, and thou shalt see the good of Jerusalem all the days of thy life.

413. And Moses said to Israel, See, I have set before thee this day, life and good, and death and evil.

414. For the living know that they shall die, but the dead know not anything at all.

415. Hath not He commanded us to walk in holiness and righteousness before Him all the days of our life?

TEXT XXX.

shall arise not corpses shall live not dead
מֵתִים בַּל יִחְיוּ רְפָאִים בַּל יָקֻמוּ

405 הַמָּלְךְ וְכָל חֵילוֹ נָחְלְשׁוּ וְרַבִּים מֵאַנְשֵׁי הַמִּלְחָמָה
מֵתוּ עַל הֶהָרִים

406 וַיְגָרְשׁוּם מֵעָרֵיהֶם הַשָּׂרִים הָעֹלִים עָלָיו בְּחֵיל גָּדוֹל

407 חַי יי וְחֵי נַפְשְׁךְ הַמָּלְךְ אִם יָדַעְתִּי בֵּן מִי הוּא

408 יִחְיוּ מֵתֶיךְ יָקוּמוּ מִשְׁאוֹל בַּל יָקוּמוּ הָרְשָׁעִים וּבַל
יִחְיוּ

409 בְּקָרְבָם אֶל הָעִיר שָׁמְעוּ קוֹל עֲנוֹת גְּבוּרַת
הַחִתִּים

410 וַיְהִי בְבַקְּשָׁם הַמָּלְךְ וּשְׁנֵי בָנָיו אֲשֶׁר הָרָגוּם
הַפְּלִשְׁתִּים

411 וְהִנֵּה לֹא יָכְלוּ לִמְצֹא הַמֵּתִים מֵרוֹב הַהֲרוּגִים

412 יְבָרֶכְךְ יי וְיִתְרָאֶה בְּטוּב יְרוּשָׁלַם כֹּל יְמֵי חַיֶּיךְ

413 וַיֹּאמֶר מֹשֶׁה אֶל יִשְׂרָאֵל רְאֵה נָתַתִּי לְפָנֶיךְ הַיּוֹם
אֶת הַחַיִּים וְאֶת הַטּוֹב אֶת הַמָּוֶת וְאֶת הָרָע

414 כִּי הַחַיִּים יֹדְעִים שֶׁיָּמֻתוּ וְהַמֵּתִים אֵינָם יֹדְעִים
מְאוּמָה

415 הֲלֹא צִוָּנוּ אֲדֹנָי לָלֶכֶת לְפָנָיו בִּקְדוּשָׁה וּבְצִדָקָה
כָּל יְמֵי חַיֵּינוּ

TEXT XXXI.

None of them can by any means redeem his brother, nor give to God a ransom for him.

416. If ye will certainly redeem your brother, bring the jewels of gold by night to my house.

417. When they took the ambassadors between the two hills, they demanded a great ransom for their lives.

418. And their kindred sent much gold as a ransom, but before they delivered it, the ambassadors were slain.

419. Bless the Lord, O my soul; blessed be the God of Israel, for He hath visited and redeemed His people.

420. Into thine hand I commit my spirit. Thou hast redeemed me O God of truth.

421. And the captives said, Who shall ransom us from those who fought against us and put us in guard?

422. As the Lord liveth, who hath redeemed my soul from all evil, I will surely ransom thy brother.

423. What nation is there in the earth like Israel, whom God went to redeem for a people to himself?

424. Our God will multiply redemption to His people, and He will redeem Israel from all his iniquities.

425. None of those who provoked me shall see the land I promised to give to the sons of Israel.

426. Wherewithal shall I go before the leaders of the army, for I have no weapons of war with me?

TEXT XXXI.

ransom give not will redeem redeem brother

אָח לֹא פָדֹה יִפְדֶּה אִישׁ לֹא יִתֵּן לֵאלֹהִים כָּפְרוֹ

416 אִם פָּדֹה תִפְדּוּ אַחֵיכֶם הָבִיאוּ בַלַּיְלָה כְּלֵי זָהָב לְבֵיתִי

417 בְּלָקְחָם הַמַּלְאָכִים בֵּין שְׁנֵי הֶהָרִים שָׁאֲלוּ כֹּפֶר רַב לְנַפְשׁוֹתָם

418 וַיִּשְׁלְחוּ קְרוֹבֵיהֶם כֹּפֶר זָהָב רַב וּבְטֶרֶם נָתְנוּהוּ נֶהֶרְגוּ הַמַּלְאָכִים

419 בָּרְכִי נַפְשִׁי אֶת יי בָּרוּךְ אֱלֹהֵי יִשְׂרָאֵל כִּי פָקַד וּפָדָה אֶת עַמּוֹ

420 בְּיָדְךָ אַפְקִיד רוּחִי פָּדִיתָ אוֹתִי אֵל אֱמֶת

421 וַיֹּאמְרוּ הַשֹּׁבְבִים מִי יִפְדֵּנוּ מִיַּד הַלּוֹחֲמִים עָלֵינוּ וְהַשָּׁמִים אֹתָנוּ בַּמִּשְׁמָר

422 חַי יי אֲשֶׁר פָּדָה אֶת נַפְשִׁי מִכָּל רַע כִּי אָשִׂים כֹּפֶר עַל אָחִיהּ

423 מִי גוֹי כְּיִשְׂרָאֵל עַל הָאָרֶץ אֲשֶׁר הָלְכוּ אֱלֹהִים לִפְדּוֹת לוֹ לְעָם

424 אֱלֹהֵינוּ יַרְבֶּה פְּדוּת לְעַמּוֹ וְיִפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו

425 אִישׁ מִכָּל מְנַאֲצַי לֹא יִרְאֶה הָאָרֶץ אֲשֶׁר דִּבַּרְתִּי לָתֵת לִבְנֵי יִשְׂרָאֵל

426 בַּמֶּה אֵלֵךְ לִפְנֵי שָׂרֵי הַחַיִל כִּי אֵין אִתִּי כְּלֵי מִלְחָמָה

TEXT XXXII. Section 1.

And Pharaoh's daughter said unto her, Take this child away, ----------

427. And Pharaoh's daughter came and said, Behold a child which I have found this day.

428. And the daughters of the king said to her, Take away thy daughter with this child.

429. Before the queen came near the place in which the child was found, his mother came forth to see her.

430. My daughters shall go into the midst of the people, and shall find and bring the child.

431. Take away the child and convey it to the house of Miriam, who dwelleth with her daughter in thy city.

432. And she said to her daughters, Why sent ye not the jewels which I demanded from you?

433. The prophetess whom thou sawest in the gate, asked the women, Why have ye not visited my daughter?

434. If thou shalt not carefully guard this child, the daughter of Pharaoh will not give thee ~~the jewels of silver.~~ thy earrings

435. The mother of Sisera said, Where is the chariot of my son? and the women answered,—Yea, she returned answer to herself.

436. And thou, my daughter, arise and go to the queen who guarded thee and gave thee the jewels of gold.

437. Behold, she whom thou sawest to-day, and who drew the child from the water, is the daughter of Pharaoh.

TEXT XXXII. Section 1.

this child take away
וַתֹּאמֶר לָהּ בַּת פַּרְעֹה הֵילִיכִי אֶת הַיֶּלֶד הַזֶּה

427 וַתָּבֹא בַת פַּרְעֹה וַתֹּאמֶר הִנֵּה יֶלֶד אֲשֶׁר מָצָאתִי
הַיּוֹם

428 וַתֹּאמַרְנָה בְּנוֹת הַמֶּלֶךְ לָהּ הֵילִיכִי בְּתֹךְ עִם הַיֶּלֶד
הַזֶּה

429 בְּטֶרֶם תִּקְרַב הַמַּלְכָּה אֶל הַמָּקוֹם אֲשֶׁר הַיֶּלֶד
נִמְצָא בּוֹ יָצְאָה אִמּוֹ לִרְאוֹתָהּ

430 בְּנוֹתַי תֵּלַכְנָה בְתוֹךְ הָעָם וְתִמְצֶאנָה וּתְבִיאֶנָּה
הַיֶּלֶד

431 הֵילִיכִי הַיֶּלֶד וּתְבִיאֵהוּ אֶל מִרְיָם הַיֹּשֶׁבֶת עִם בְּתָהּ
בְּעִירֵךְ

432 וַתֹּאמֶר לִבְנוֹתֶיהָ לָמָּה לֹא שְׁלַחְתֶּן הַכֵּלִים אֲשֶׁר
שָׁאַלְתִּי מִכֶּן

433 הַנְּבִיאָה אֲשֶׁר רָאִית בַּשַּׁעַר שָׁאֲלָה אֶת הַנָּשִׁים
לֵאמֹר לָמָּה לֹא פִקַּדְתֶּן אֶת בְּנוֹתַי

434 אִם לֹא תִשְׁמְרִי הַיֶּלֶד הַזֶּה לֹא תִתֵּן לָךְ בַּת
פַּרְעֹה שְׂכָרֵךְ

435 וַתֹּאמֶר אֵם סִיסְרָא אַיֵּה רָכֶב בְּנִי וַתַּעֲנֶינָה הַנָּשִׁים
אַף הִיא תָּשִׁיב אֲמָרֶיהָ לָהּ

436 וְאַתְּ בִּתִּי קוּמִי צְאִי אֶל הַמַּלְכָּה אֲשֶׁר שָׁמְרָה
אֹתָךְ וְנָתְנָה לָךְ כְּלֵי הַזָּהָב

437 הִנֵּה זֹאת אֲשֶׁר רָאִיתְ הַיּוֹם וַאֲשֶׁר מָשְׁתָה הַיֶּלֶד
מֵהַמַּיִם הִיא בַת פַּרְעֹה

Section 2.

**- - - and nurse it for me, and I will give thee thy wages. - - -

Section 2.

thy wages shall give and I for me nurse him
וְהֵינִקְהוּ לִי וַאֲנִי אֶתֵּן אֶת שְׂכָרֵךְ

438 הַשָּׂרָה הָשִׁיבִי לִי אֶת כְּלֵי הַזָּהָב אֲשֶׁר הֵבֵאתִי
לְבֵיתֵךְ לְהַרְאוֹתָם לְבִתֵּךְ

439 הֵינִיקִי לִי אֶת הַיֶּלֶד הַזֶּה וַאֲנִי אֶשְׁלַח אֶת שְׂכָרֵךְ
מִיּוֹם לְיוֹם בְּיַד אִשְׁתִּי

440 הַשְּׂכִירִים שָׂאֲלוּ שָׂכָרָם מִשָּׂרֵי הַחַיִל בְּטֶרֶם יִקְרְבוּ
אֶל הָעִיר

441 בַּת פַּרְעֹה מָצְאָה הַיֶּלֶד וַתֹּאמֶר מִיַּלְדֵי הָעִבְרִים
זֶה

442 וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן הַמַּיִם מְשִׁיתִהוּ

443 הִנֵּה נָתַתִּי לָכֶן שְׂכַרְכֶּן קְמָנָה צְאֶינָה מִתּוֹךְ הָעָם
הַזֶּה

444 וַתֹּאמֶר לִשְׁתֵּיהֶן לֵכְנָה שֹׁבְנָה אִשָּׁה לְבֵית אִמָּהּ
לָמָּה תֵלַכְנָה עִמִּי

445 לְכִי לְשָׁלוֹם וֵאלֹהֵי יִשְׂרָאֵל יִתֵּן לָךְ אֶת שְׁאֵלָתֵךְ
אֲשֶׁר שָׁאַלְתְּ מֵעִמּוֹ

446 הָגָר אֵי מִזֶּה בָאת וְאָנָה תֵלֵכִי וַתֹּאמֶר מִפְּנֵי שָׂרַי
גְּבִרְתִּי אָנֹכִי בֹּרַחַת

447 וַתֹּאמֶר הָאִשָּׁה אֶל אֲחֹתָהּ נֵלֵךְ וְנִפְקֹד אֶת בְּנוֹת
הַשָּׂרָה אֲשֶׁר מֵתָה

448 בִּימֵי שְׁפֹט דִּבְרָה אֶת יִשְׂרָאֵל הֲלֹא אֵשֶׁת חֶבֶר
הָרְגָה אֶת סִיסְרָא בְּבָרְחוֹ לְמָקוֹם מוֹשַׁבְתָּהּ

Section 3.

- - - And the woman took the child and nursed it.

449. And the mother of the child took him and nursed him, and Pharaoh's daughter gave her wages.

450. Adam beheld her and said, She shall be called woman, because she was taken out of man.

451. And the Egyptian and Hebrew women came to see the host going forth to the battle.

452. The Hebrew woman nursed the child, and received her wages from the hand of Pharaoh's daughter.

453. If the nurses will not receive wages, we will give them gold ornaments.

454. Thou knowest not, O princess, that the child whom thou hast found shall lead forth all his people from Egypt.

455. And thou, hast thou given their wages to the women whom Pharaoh's daughter ordered to guard the child?

456. Ye knew not, then, that the woman who received the child to nurse it, was verily its mother?

457. She said to the women, Lo, I have given you these jewels to give to your daughters and their children.

458. My daughters saw their sisters, and brought garments for them, and gave them their own jewels of gold.

459. The prophetess saw your sisters talking with mine in the way, and she sent them to your houses.

460. We have indeed seen thy sons and thy daughters, O Naomi, but not thy brothers and thy sisters.

461. On that day the whole of the Hebrew host passed through the great waters on foot into the wilderness.

462. And her mother came to her and said, Where is the child whom Pharaoh's daughter found?

Section 3.

nursed him

וַתִּקַּח הָאִשָּׁה הַיֶּלֶד וַתְּנִיקֵהוּ

449 וַתִּקָּחֵהוּ אִמּוֹ וַתְּנִיקֵהוּ וַתִּתֶּן לָהּ בַּת פַּרְעֹה אֶת שְׂכָרָהּ

450 וַיִּרְאֶה אָדָם וַיֹּאמֶר לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקָּחָה זֹאת

451 וַתָּבֹאנָה הַמְּצֻרִיּוֹת וְהָעִבְרִיּוֹת לִרְאוֹת הַחַיִל בְּצֵאתוֹ לַמִּלְחָמָה

452 הָעִבְרִית הֵינִיקָה אֶת הַיֶּלֶד וְלָקְחָה שְׂכָרָהּ מִיַּד בַּת פַּרְעֹה

453 אִם הַמֵּנִיקוֹת לֹא תִקַּחְנָה שְׂכָרָן נִתֵּן לָהֶן כְּלֵי זָהָב

454 לֹא תֵדְעִי אַתְּ הַשָּׂרָה כִּי הַיֶּלֶד אֲשֶׁר מָצָאת יוֹצִיא כָּל עַמּוֹ מִמִּצְרַיִם

455 וְאַתְּ הֲנָתַתְּ שָׂכָר לַנָּשִׁים אֲשֶׁר צִוִּתָה עֲלֵיהֶן בַּת פַּרְעֹה לְשָׁמֹר הַיֶּלֶד

456 אַתֶּן לֹא יְדַעְתֶּן בַּיּוֹם הַהוּא כִּי הָאִשָּׁה אֲשֶׁר לָקְחָה הַיֶּלֶד וַתְּנִיקֵהוּ הִיא הִיא אִמּוֹ

457 וַתֹּאמֶר לַנָּשִׁים הֵן נָתַתִּי לָכֶן כְּלֵי הַזָּהָב הָאֵלֶּה לְתִתָּם לִבְנוֹתֵיכֶם וּלְיַלְדֵיהֶן

458 אָז רָאוּ בְנוֹתַי אֶת אֲחוֹתֵיהֶן וַתִּבְיאֻנָה לָהֶן שְׂמָלוֹת וַתִּתְנַנָּה לָהֶן כְּלֵי זָהָב

459 הַנְּבִיאָה רָאֲתָה אֲחוֹתֵיכֶן מְדַבְּרוֹת עִם אֲחוֹתִי בְּדֶרֶךְ וַתִּשְׁלָחֵן לְבֵיתֵיכֶן

460 נָעֳמִי אָמְנָה רָאִינוּ בָּנַיִךְ וּבְנוֹתַיִךְ אַךְ לֹא אַחַיִךְ וְאַחְיוֹתַיִךְ

461 בַּיּוֹם הַהוּא עָבַר כָּל הַצָּבָא הָעִבְרִי בִּרְגְלָם בְּתוֹךְ מַיִם רַבִּים לָלֶכֶת אֶל הַמִּדְבָּר

462 וַתָּבֹא אִמּוֹ אֵלֶיהָ וַתֹּאמֶר אַיֵּה הַיֶּלֶד אֲשֶׁר מָצְאָה בַת פַּרְעֹה

TEXT XXXIII.

Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

463. Then the woman said, Let thy daughter speak one word, O my father; and he said to her, Say on.

464. It may be, that the queen will listen to thy words, O my daughter, and will do according to thy request.

465. If there be room in thy father's house, my two daughters will lodge there this night.

466. Tell me now, I pray thee, whose house is this, and whose daughters are these who are with thee.

467. And it came to pass that they saw the daughters of men that they were fair, and they took to themselves wives.

468. They saw the women and said to them, Is the prophet here? and they said, Yes, Behold he is before you.

469. And she told him all the words of the prophet, and all those signs came to pass that day.

470. Who told thy daughters that there was room for them to lodge in the house of thy sisters?

471. Arise, O ye daughters of Sion, go forth, serve the Lord in the place which the king hath shewed.

472. And yet verily she is my sister, my father's daughter but not my mother's, and she became my wife.

473. Whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people and thy God my God.

TEXT XXXIII.

room inform

בַּת מִי אַתְּ הַגִּידִי נָא לִי הֲיֵשׁ בֵּית אָבִיךְ מָקוֹם
to lodge
לָנוּ לָלִין

463 וַתֹּאמֶר הָאִשָּׁה אֲבִי תְּדַבֵּר נָא בְּתְךְּ דָּבָר וַיֹּאמֶר
לָהּ דַּבְּרִי

464 אוּלַי תִּשְׁמַע הַמַּלְכָּה לְדָבָרַיִךְ בִּתִּי וְתַעֲשֶׂה
כִּשְׁאֵלָתֵךְ

465 אִם יֵשׁ מָקוֹם בְּבֵית אָבִיךְ שְׁתֵּי בְנוֹתַי תְּלִינֶנָּה שָׁם
בַּלַּיְלָה הַזֶּה

466 הַגִּידִי נָא לִי לְמִי הַבַּיִת הַזֶּה וּבְנוֹת מִי אֵלֶּה
אֲשֶׁר עִמֵּךְ

467 וַיְהִי כִּי רָאוּ אֶת בְּנוֹת אָדָם כִּי טֹבוֹת הֵנָּה וַיִּקְחוּ
לָהֶם נָשִׁים

468 רָאוּ אֶת הַנָּשִׁים וַיֹּאמְרוּ לָהֶן הֲיֵשׁ בָּזֶה הָרֹאָה
וַתֹּאמְרוּ יֵשׁ הִנֵּנוּ לִפְנֵיכֶם

469 וְהִיא הִגִּידָה לוֹ כָּל דִּבְרֵי הַנָּבִיא וַיָּבֹאוּ כָל הָאֹתוֹת
הָאֵלֶּה בַּיּוֹם הַהוּא

470 מִי הִגִּיד לִבְנוֹתַיִךְ כִּי יֵשׁ מָקוֹם לָהֶן לָלִין בְּבֵית
אֲחוֹתַיִךְ

471 קִמְנָה בְנוֹת צִיּוֹן צְאֶינָה וַעֲבֹרְנָה אֶת אֲדֹנָי בַּמָּקוֹם
אֲשֶׁר הָרְאָה הַמֶּלֶךְ

472 וְגַם אָמְנָה אֲחֹתִי הִיא בַת אָבִי אַךְ לֹא בַת אִמִּי
וַתְּהִי לִי לְאִשָּׁה

473 אֶל אֲשֶׁר תֵּלְכִי אֵלֵךְ וּבַאֲשֶׁר תָּלִינִי אָלִין עַמֵּךְ
עַמִּי וֵאלֹהַיִךְ אֱלֹהָי

TEXT XXXIV.

The Lord of Hosts mustereth the host of the battle.

474. The inhabitants of the great and goodly city exalted themselves above all nations and all peoples;

475. They were renowned in all lands for their prowess in war and their skill in all the arts;

476. And the king hearkened to the voice of his councillor and he built great walls and gates and many towers to the city;

477. And the citizens conspired against him; and the king fled by night to the island kingdom, he and all his house;

478. Then arose a mighty monarch who had many horses and chariots, soldiers and arms, and great ships of iron;

479. And he mustered his host to pass through the realm to make war against the princes of the neighbouring territory;

480. And these went up against him like a whirlwind and prevailed and drove him and his army from before them;

481. And they took the great king and his chiefs and all the valiant leaders of his host and put them in ward;

482. And his servants in the great city arose against him, they banished the queen and her son, and seized his kingdom;

483. They fitted out great ships of war, and procured weapons from over the sea, that they might drive out the allies;

484. And the kings went up against that great city, and built towers and trenches, and discharged missiles of fire;

485. And the towers of the great city were broken up, and all the leaders and their whole host were taken into captivity.

TEXT XXXIV.

mustereth

יי צְבָאוֹת מְפַקֵּד צְבָא מִלְחָמָה

474 יֹשְׁבֵי הָעִיר הַגְּדֹלָה וְהַשִּׁבָּה הִתְגַּדְּלוּ עַל כָּל הַגּוֹיִם
וְעַל כָּל הָעַמִּים

475 וַיְהִי שֵׁם לָהֶם בְּכָל הָאָרֶץ עַל גְּבוּרָתָם בַּמִּלְחָמָה
וְעַל שִׂכְלָם בְּכָל מְלָאכָה

476 וַיִּשְׁמַע הַמֶּלֶךְ בְּקוֹל יְעָצוֹ וַיִּבֶן חֹמוֹת גְּדֹלוֹת
וּשְׁעָרִים וּמִגְדָּלִים רַבִּים לָעִיר

477 וַיִּתְנַכְּלוּ בוֹ אַנְשֵׁי הָעִיר וַיִּבְרַח הַמֶּלֶךְ לַיְלָה אֶל אִי
הַמַּמְלָכָה הוּא וְכָל בֵּיתוֹ

478 אָז קָם מֶלֶךְ גִּבּוֹר וְלוֹ סוּס וְרֶכֶב רַב וְאַנְשֵׁי וּכְלֵי
מִלְחָמָה וְאָנִיוֹת בַּרְזֶל גְּדוֹלוֹת

479 וַיְפַקֵּד אֶת צְבָאוֹ לַעֲבֹר בָּאָרֶץ לְהַלָּחֵם בַּשָּׂרִים
הַקְּרֹבִים אֶל אַרְצוֹ

480 וְאֵלֶּה עָלוּ עָלָיו כִּסְעָרָה וַיִּגְבְּרוּ עָלָיו וַיְגָרְשׁוּ אֹתוֹ
וְאֶת חֵילוֹ לִפְנֵיהֶם

481 וַיִּקַּח אֶת הַמֶּלֶךְ הַגָּדוֹל וְאֶת שָׂרָיו וְאֶת כָּל שָׂרֵי
צְבָאוֹ הַגִּבּוֹרִים וַיְשִׂימוּם בַּמִּשְׁמָר

482 וַיָּקוּמוּ עָלָיו עֲבָדָיו אֲשֶׁר בָּעִיר הַגְּדֹלָה וַיְשַׁלְּחוּ אֶת
הַמַּלְכָּה וּבְנָהּ וַיִּקְּחוּ מַמְלַכְתּוֹ

483 וַיָּכִינוּ אָנִיוֹת הַמִּלְחָמָה גְּדוֹלוֹת וַיָּבִיאוּ כְּלֵי מִלְחָמָה
מֵעַל הַיָּם לְגָרֵשׁ בָּהֶם בַּעֲלֵי הַבְּרִית

484 וַיַּעֲלוּ הַמְּלָכִים עַל הָעִיר הַגְּדֹלָה הַזֹּאת וַיִּבְנוּ
מִגְדָּלִים וְחֵל וַיַּשְׁלִיכוּ בָהּ חִצֵּי אֵשׁ

485 וַיִּבָּקְעוּ מִגְדְּלֵי הָעִיר הַגְּדֹלָה וַיִּשָּׁבוּ כָל הַשָּׂרִים וְכָל
צְבָאָם

Additional Texts, without Variations.

Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders?

Blessed be Thou, Lord God of Israel our father, for ever and ever.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all.

Lord God of our fathers, art not Thou God in heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thine hand is there not power and might, so that none is able to withstand Thee?

Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation.

O Lord, Thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth.

I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses.

I will praise Thee, O Lord my God, with all my heart: and I will glorify Thy name for evermore.

For great is Thy mercy toward me: and Thou hast delivered my soul from the lowest hell.

Praise the Lord; for the Lord is good: sing praises unto His name; for it is pleasant.

For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure.

For I know that the Lord is great, and that our Lord is above all gods.

Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

Additional Texts, without Variations.

מִי־כָמֹכָה בָּאֵלִם יי מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא
תְהִלֹּת עֹשֵׂה־פֶלֶא

בָּרוּךְ אַתָּה יי אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ מֵעוֹלָם וְעַד־עוֹלָם

לְךָ יי הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי
כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יי הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל
לְרֹאשׁ

יי אֱלֹהֵי אֲבֹתֵינוּ הֲלֹא אַתָּה־הוּא אֱלֹהִים בַּשָּׁמַיִם
וְאַתָּה מוֹשֵׁל בְּכֹל מַמְלְכוֹת הַגּוֹיִם וּבְיָדְךָ כֹּחַ וּגְבוּרָה
וְאֵין עִמְּךָ לְהִתְיַצֵּב

הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד כִּי עָזִּי וְזִמְרָת
יָהּ יי וַיְהִי־לִי לִישׁוּעָה

יי אֱלֹהַי אַתָּה אֲרוֹמְמֶךָּ אוֹדֶה שִׁמְךָ כִּי עָשִׂיתָ פֶּלֶא
עֵצוֹת מֵרָחֹק אֱמוּנָה אָמֵן

חַסְדֵי יי אַזְכִּיר תְּהִלּוֹת יי כְּעַל כֹּל אֲשֶׁר־גְּמָלָנוּ יי
וְרַב־טוּב לְבֵית יִשְׂרָאֵל אֲשֶׁר־גְּמָלָם כְּרַחֲמָיו וּכְרֹב חֲסָדָיו

אוֹדְךָ אֲדֹנָי אֱלֹהַי בְּכָל־לְבָבִי וַאֲכַבְּדָה שִׁמְךָ לְעוֹלָם

כִּי־חַסְדְּךָ גָּדוֹל עָלָי וְהִצַּלְתָּ נַפְשִׁי מִשְּׁאוֹל תַּחְתִּיָּה

הַלְלוּ־יָהּ כִּי־טוֹב יי זַמְּרוּ לְשְׁמוֹ כִּי נָעִים

כִּי־יַעֲקֹב בָּחַר לוֹ יָהּ יִשְׂרָאֵל לִסְגֻלָּתוֹ

כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל יי וַאֲדֹנֵינוּ מִכָּל־אֱלֹהִים

אַשְׁרֵי נְשׁוּי־פֶּשַׁע כְּסוּי חֲטָאָה

אַשְׁרֵי־אָדָם לֹא יַחְשֹׁב יי לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה

For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

Or hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

Unto thee it was shewed, that thou mightest know that the Lord He is God; there is none else beside Him.

Out of heaven He made thee to hear His voice, that He might instruct thee: and upon earth He shewed thee His great fire; and thou heardest His words out of the midst of the fire.

And because He loved thy fathers, therefore He chose their seed after them, and brought thee out in His sight with His mighty power out of Egypt;

To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath: there is none else.

Thou shalt keep therefore His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things:

And blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen, and Amen.

כִּי שְׁאַל־נָא לְיָמִים רִאשֹׁנִים אֲשֶׁר־הָיוּ לְפָנֶיךָ לְמִן־
הַיּוֹם אֲשֶׁר בָּרָא אֱלֹהִים אָדָם עַל־הָאָרֶץ וּלְמִקְצֵה
הַשָּׁמַיִם וְעַד־קְצֵה הַשָּׁמַיִם הֲנִהְיָה כַּדָּבָר הַגָּדוֹל הַזֶּה אוֹ
הֲנִשְׁמַע כָּמֹהוּ

הֲשָׁמַע עָם קוֹל אֱלֹהִים מְדַבֵּר מִתּוֹךְ־הָאֵשׁ כַּאֲשֶׁר־
שָׁמַעְתָּ אַתָּה וַיֶּחִי

אוֹ הֲנִסָּה אֱלֹהִים לָבוֹא לָקַחַת לוֹ גוֹי מִקֶּרֶב גּוֹי
בְּמַסֹּת בְּאֹתֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבִזְרוֹעַ
נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים כְּכֹל אֲשֶׁר־עָשָׂה לָכֶם יי
אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ

אַתָּה הָרְאֵתָ לָדַעַת כִּי יי הוּא הָאֱלֹהִים אֵין עוֹד
מִלְבַדּוֹ

מִן־הַשָּׁמַיִם הִשְׁמִיעֲךָ אֶת־קֹלוֹ לְיַסְּרֶךָּ וְעַל־הָאָרֶץ
הֶרְאֲךָ אֶת־אִשּׁוֹ הַגְּדוֹלָה וּדְבָרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ

וְתַחַת כִּי אָהַב אֶת־אֲבֹתֶיךָ וַיִּבְחַר בְּזַרְעוֹ אַחֲרָיו
וַיּוֹצִאֲךָ בְּפָנָיו בְּכֹחוֹ הַגָּדֹל מִמִּצְרָיִם

לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וַעֲצֻמִים מִמְּךָ מִפָּנֶיךָ לַהֲבִיאֲךָ
לָתֵת־לְךָ אֶת־אַרְצָם נַחֲלָה כַּיּוֹם הַזֶּה

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי יי הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד

וְשָׁמַרְתָּ אֶת־חֻקָּיו וְאֶת־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם אֲשֶׁר יִיטַב לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ וּלְמַעַן תַּאֲרִיךְ
יָמִים עַל־הָאֲדָמָה אֲשֶׁר יי אֱלֹהֶיךָ נֹתֵן לְךָ כָּל־הַיָּמִים

בָּרוּךְ יי אֱלֹהֵי יִשְׂרָאֵל עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ

וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמָּלֵא כְבוֹדוֹ אֶת־כֹּל
הָאָרֶץ אָמֵן וְאָמֵן

TEXT VII.

רָאוֹ רָאִינוּ כִּי־הָיָה יי עִמָּךְ

פו וְהָיָה בַּאֲשֶׁר גָּלַךְ לָאָרֶץ הַזֹּאת נִרְאָה מַלְכֵי הָעָרִים
אֲשֶׁר עַל הֶהָרִים

פח הֲלֹא יֵלֵךְ הַשֹּׁמֵר אִתָּנוּ לִרְאוֹת הָעִיר וְהַעֹמְלִים
בָּהּ

פט וַיֹּאמֶר הָרֹאֶה לָאִישׁ שָׁלוֹם לְךָ וּלְכָל אֲשֶׁר עִמְּךָ
בְּבֵיתֶךָ

צ וַיְהִי בַּעֲלוֹת מֹשֶׁה עַל הָהָר הַטּוֹב הַזֶּה רָאֹה רָאָה
הָאָרֶץ הַטּוֹבָה הַזֹּאת

צא הָיִיתָ עִמָּנוּ וּזְכַרְתָּנוּ בַּעֲבוֹדָתֵנוּ בָּאָרֶץ אֲשֶׁר
הוֹצֵאתָנוּ מִשָּׁם

צב הֲלֹא שָׁקַד שָׁקַדְנוּ בְּבֵיתֶךָ וְשָׁמֹר שָׁמַרְנוּ אֶת כָּל
אֲשֶׁר לְךָ בּוֹ

צג כִּי הָיִינוּ עֲבָדִים בָּאָרֶץ הַזֹּאת וַיּוֹצִיאֵנוּ יי מִשָּׁם
וּבָנִינוּ אֹתָנוּ

צד מַה גָּדוֹל הַשָּׁלוֹם אֲשֶׁר אַתָּה נֹתֵן לַהֹלְכִים לְפָנֶיךָ
בְּצֶדֶק

צה כִּי יַעֲלוּ בְנֵי יִשְׂרָאֵל לִירוּשָׁלַם מִימִים יָמִימָה רָאֹה
נִרְאֶה אֶת הַנָּבִיא

צו שָׁמֹר שָׁמַרְנוּ תוֹרַת יי וְנָתַן שָׁלוֹם לָנוּ וּלְבָנֵינוּ

צז וַיַּעַל הָאִישׁ עִם בָּנָיו וְכָל הָעֲבָדִים אֲשֶׁר לוֹ לִרְאוֹת
הָעִיר הַגְּדוֹלָה

Section 2.

וַיּוֹצִיאֵהוּ יי אֱלֹהֶיהָ מִשָּׁם

עו הַמֶּלֶךְ לֹא יִתֵּן לְךָ הָאָרֶץ הַזֹּאת כִּי לֹא שָׁמַרְתָּ תּוֹרָתוֹ

עז הֲלֹא שָׁמַעְתָּ כִּי הָעֲבָדִים בָּנוּ עָרִים גְּדֹלִים בְּאֶרֶץ מִצְרָיִם

עח מַה צַּדִּיקִים כָּל הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר נָתַן יי לִפְנֵי הַגּוֹי

עט עַבְדֵי זָכְרוּ תוֹרָתִי הַצַּדִּיקָה בַּיּוֹם אֲשֶׁר יָצְאוּ מִבֵּית עֲבָדִים

פ לֹא זָכַר כִּי כָל הַבּוֹנִים בָּעִיר הזֹּאת עָמְלוּ בְּבֵיתוֹ יוֹמַיִם

פא אֱלֹהִים מִשְׁפָּטֶיךָ לְמֶלֶךְ תֵּן וְצִדְקָתְךָ לְבֶן מֶלֶךְ

פב זְכְרוּ יי אֲשֶׁר הוֹצִיא אֶתְכֶם וּבְנֵיכֶם מִמִּצְרַיִם אֶל הָאָרֶץ הַטּוֹבָה הַזֹּאת

פג הֲלֹא זָכַרְתָּ הָעִיר אֲשֶׁר הָלַךְ הַמֶּלֶךְ שָׁם וּבָנָה לוֹ בַּיִת גָּדוֹל בָּהּ

פד זְכֹר יוֹם צֵאתְךָ מֵאֶרֶץ הַזֹּאת כִּי יי אֱלֹהֶיהָ שְׁמָרָךְ

פה כַּאֲשֶׁר הוֹצִיא אֶת יִשְׂרָאֵל מִשָּׁם וְנָתַן לָכֶם אַרְצוֹת הַגּוֹיִם

פו הֲלֹא מֶלֶךְ הַמְּלָכִים הִשְׁמִיעַ לָכֶם מַה טּוֹב וּמַה תּוֹרַת יי

TEXT VI. Section 1.

וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם

סה וַיַּעֲלוּ עַבְדֵי הַמֶּלֶךְ לָאָרֶץ הַזֹּאת וַיִּבְנוּ לוֹ עִיר עַל הָהָר

סו לָמָּה לֹא זָכַרְתָּ הַיָּמִים אֲשֶׁר עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרָיִם

סז וַיֹּאמְרוּ הָעֲבָדִים לַבּוֹנִים לֵאמֹר שִׁקְדוּ עַל בֵּית הַמַּלְכָּה וְשִׁמְרוּהוּ

סח מִי גּוֹי אֲשֶׁר נָתַן לוֹ תּוֹרָה צַדִּיקָה כְּזֹאת אֲשֶׁר הִשְׁמִיעַ הַיּוֹם

סט זִכְרוּ כִּי יי שְׁמָרְכֶם בְּכָל יְמֵי עַבֹּדַתְכֶם בְּמִצְרַיִם

ע עֲבָדָיו בִּשְׂרוּ יְשׁוּעַת בֵּית יִשְׂרָאֵל בְּכָל הָאֲרָצוֹת

עא וְאַתָּה הַמֶּלֶךְ לָמָּה לֹא שָׁמַרְתָּ הַחֻקִּים אֲשֶׁר נָתַן אֱלֹהִים לְיִשְׂרָאֵל

עב צִדָּקָתוֹ כְּהָרִים גְּדֹלִים הִגְדִּיל תּוֹרָתוֹ

עג לֹא עָמַלְתָּ לַשָּׁוְא בַּבַּיִת אֲשֶׁר הַמֶּלֶךְ בָּנָה לִי עַל הַר הַכַּרְמֶל

עד וְאַתָּה בֶּן אָדָם זְכֹר כָּל הַתּוֹרָה הַזֹּאת וְהַשְׁמִיעָהּ בָּאָרֶץ הַזֹּאת

עה לָמָּה לֹא הִזְכַּרְתָּ אֶל הַמֶּלֶךְ אֶת הָאֲנָשִׁים הָעֹמְלִים בְּבֵיתוֹ

TEXT V.

אִם יי לֹא יִבְנֶה בַיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ

נד לָמָּה לֹא יִבְנֶה הַמֶּלֶךְ עִיר עַל הָהָר וּבָתִּים גְּדֹלִים לְשָׁמָרָיו

נה יי שָׁמַר הָעִיר וְלֹא עָמְלוּ שָׁוְא בוֹנָיו בּוֹ

נו מַשְׁמִיעֵי חָקָיו וּמִשְׁפָּטָיו בַּגּוֹיִם עָמְלוּ שָׁוְא בְּעִירְכֶם

נז לֹא שָׁמַע הַמֶּלֶךְ לְיֹעֲצָיו וְנָתַן בָּתִּים לְשֹׁמְרֵי הָעִיר

נח הַבּוֹנִים עָמְלוּ יוֹם יוֹם בְּבֵיתְכֶם וְאַנְשֵׁי הָעִיר שָׁמְרוּ בוֹ

נט מִי יִתֵּן שָׁלוֹם לְעִיר צִיּוֹן מִי יִתֵּן יְשׁוּעַת יִשְׂרָאֵל

ס מַה לָּכֶם וּלְשָׁלוֹם מַה הַשָּׁלוֹם לָרְשָׁעִים אֲשֶׁר לֹא יִשְׁמְעוּ לְתוֹרַת יי

סא לֹא כִּי מֶלֶךְ יִמְלֹךְ עַל יִשְׂרָאֵל וַיֹּאמֶר שְׁמוּאֵל הֲלֹא יי אֱלֹהֵיכֶם מַלְכְּכֶם

סב הֲלֹא אָמַר לָכֶם הָאִישׁ לֵאמֹר שִׁקְדוּ וְשִׁמְרוּ בֵּית הַיֹּעֵץ

סג הֲלֹא שָׁמְעוּ כָל בָּנָיו הַשְׁמוּעָה כִּי מְבַשְּׂרֵי שָׁלוֹם עָלוּ לְצִיּוֹן

סד הַשָּׁלוֹם לָכֶם לְבֵיכֶם וּלְבֵנֵי בְנֵיכֶם וַיֹּאמְרוּ שָׁלוֹם

TEXT IV.

אִם יי לֹא יִשְׁמָר־עִיר שָׁוְא שָׁקַד שׁוֹמֵר

מג לֹא יִשְׁמֹר הַגּוֹי אֲשֶׁר לֹא שָׁמַע אֶל הַחֻקִּים אֲשֶׁר נָתַן לוֹ

מד הֲלֹא הִשְׁמִיעַ הַמֶּלֶךְ תּוֹרָתוֹ לָאֲנָשִׁים הַשֹּׁמְרִים הָעִיר הַגְּדֹלָה

מה אִם הַמְּלָכִים לֹא יִשְׁמְרוּ תוֹרַת יי לֹא יִתֵּן שָׁלוֹם לַגּוֹיִם

מו הַשֹּׁמְרִים לֹא שָׁקְדוּ וּמַלְכֵי הָאֱמֹרִי עָלוּ עַל הָעִיר

מז עֲלוּ כֻלְּכֶם לְעִירְכֶם וְשִׁמְעוּ אֶל חֻקֵּי מַלְכְּכֶם הַגָּדוֹל

מח לֹא יֵלְכוּ לִפְנֵי הַשֹּׁפְטִים לְמִשְׁפָּט וְלֹא לִפְנֵי הַיּוֹעֲצִים לְעֵצָה

מט אַשְׁרֵי הַמֶּלֶךְ אֲשֶׁר לוֹ יוֹעֲצִים טוֹבִים וְשֹׁפְטִים צַדִּיקִים בְּכָל מַמְלַכְתּוֹ

נ רִגְּלוּ מְרַגְּלֵיו הָעִיר הַגְּדֹלָה עַל הָהָר כִּי לֹא שָׁקְדוּ הַשֹּׁמְרִים

נא הַמֶּלֶךְ וְיוֹעֲצָיו לֹא שָׁמְרוּ לָלֶכֶת בְּתוֹרַת יי

נב שָׁוְא לָכֶם לָלֶכֶת בַּעֲצַת רְשָׁעִים כִּי שָׁוְא לֹא יִשְׁמַע אֵל

נג שִׁקְדוּ וְשִׁמְרוּ אֶת כָּל הַתּוֹרָה הַזֹּאת אֲשֶׁר יי לֹא נָתַן לָכֶם לַשָּׁוְא

TEXT III.

אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רְשָׁעִים

לב אַשְׁרֵי הָאִישׁ הַטּוֹב אֲשֶׁר הָלַךְ בַּעֲצַת יְעָצִים צַדִּיקִים

לג כִּי אֵל גָּדוֹל יי וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים

לד אַשְׁרֵי הַצַּדִּיקִים הַהֹלְכִים בְּתוֹרַת אֱלֹהֵי יִשְׂרָאֵל

לה לְכוּ בְחֻקִּים וּבְמִשְׁפָּטִים אֲשֶׁר הִשְׁמִיעַ יי לָכֶם הַיּוֹם

לו אַשְׁרֵיכֶם הַמַּשְׁמִיעִים תּוֹרַת יי לְכָל הַגּוֹיִם

לז עָלוּ וּבְשְׂרוּ לַגּוֹיִם הַחֻקִּים אֲשֶׁר נָתַן יי לִפְנֵיכֶם

לח הַמְּלָכִים הַמֹּלְכִים עַל הָרֵי אֱדוֹם הָלְכוּ בַּעֲצַת הָרְשָׁעִים

לט לָמָּה לֹא הִשְׁמִיעוּ טוֹבָתוֹ וּגְדוּלָתוֹ לְמַלְכֵי הַגּוֹיִם

מ יִשְׁפֹּט יי הַשֹּׁפֵט הַיּוֹם מִי הַצַּדִּיק וּמִי הָרָשָׁע

מא הֲלֹא יְעָצוּכֶם מַלְכֵיכֶם לָלֶכֶת בְּחֻקֵּי אֲדֹנָי

מב עָלוּ הַיְּעָצִים עַל הֶהָרִים לְבַשֵּׂר יְשׁוּעָה וְשָׁלוֹם

TEXT II. Section 1.

וּמִי גּוֹי גָּדוֹל אֲשֶׁר־לוֹ חֻקִּים וּמִשְׁפָּטִים צַדִּיקִם

כב מַה טֹּבוּ הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר הִשְׁמִיעַ אֲדֹנָי
לְיִשְׂרָאֵל

כג מִי גּוֹי אֲשֶׁר מֶלֶךְ הַמְּלָכִים הִשְׁמִיעַ צִדְקָתוֹ לוֹ

כד מִי הַצַּדִּיק אֲשֶׁר הִשְׁמִיעַ לְגוֹיוֹ חֻקֵּי אֲדֹנָי

כה הַשְׁמִיעוּ לַגּוֹיִם צְדָקַת אֱלֹהֵי יִשְׂרָאֵל וִישׁוּעָתוֹ
הַגְּדֹלָה

כו עָלוּ מְלָכִים וּגְדֹלִים עַל הֲדָרִים לְבַשֵּׂר יְשׁוּעָתוֹ

Section 2.

כְּכָל הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי נֹתֵן לִפְנֵיכֶם
הַיּוֹם

כז גָּדוֹל וְצַדִּיק אֲדֹנָי גְּדֹלָה וְצַדִּיקָה תּוֹרָתוֹ

כח אִמְרוּ מַלְכֵי הַגּוֹיִם מַה טּוֹבָה צִיּוֹן שָׁלוֹם שָׁלוֹם
לְצִיּוֹן

כט מְבַשְּׂרִים עָלוּ וְנָתְנוּ כָּל הַתּוֹרָה הַזֹּאת לִפְנֵי
הַמֶּלֶךְ וְהַמַּלְכָּה

ל שִׁמְעוּ אֶל תּוֹרָתוֹ אֲשֶׁר אָנֹכִי נֹתֵן לִפְנֵיכֶם וְלִפְנֵי
כָּל יִשְׂרָאֵל הַיּוֹם

לא שָׁלוֹם לָכֶם וּלְכָל מַשְׁמִיעֵי יְשׁוּעַת אֲדֹנָי לְכָל
הַגּוֹיִם

Section 4.

אֹמֵר לְצִיּוֹן מָלַךְ אֱלֹהָיִךְ

יא צִיּוֹן מַה־ נָּאוּוּ עַל הָרֵיךְ רַגְלֵי מְבַשְּׂרֵי יְשׁוּעַת אֱלֹהִים

יב עֲלוּ מְבַשְּׂרֵי שָׁלוֹם הַשְׁמִיעוּ יְשׁוּעַת אֱלֹהִים לְצִיּוֹן

יג מַה אֹמֵר הַמֶּלֶךְ הַטּוֹב מַה אִמְרִים מַשְׁמִיעֵי יְשׁוּעָה וּמְבַשְּׂרֵי שָׁלוֹם

יד הַמֹּלֵךְ עַל הַר צִיּוֹן הִשְׁמִיעַ יְשׁוּעָה וְשָׁלוֹם

טו מַה אָמַר הַמְבַשֵּׂר לְיִשְׂרָאֵל מָלַךְ הַמְּלָכִים מֹלֵךְ עַל הַר צִיּוֹן

טז מַשְׁמִיעֵי יְשׁוּעָה עָלוּ עַל הָרֵי גִלְבֹּעַ לְבַשֵּׂר שָׁלוֹם

יז עָלוּ הַמְבַשְּׂרִים לֵאמֹר אֱלֹהֵי הַשָּׁלוֹם מֹלֵךְ עַל הַר צִיּוֹן

יח מְלָכִים הַמֹּלְכִים עַל הָרֵי גִלְגָּל עָלוּ עַל צִיּוֹן

יט לָמָּה עָלוּ מַלְכֵי יִשְׂרָאֵל עַל מַלְכֵי עַמּוֹן וֶאֱדוֹם

כ צִיּוֹן מָלַךְ אֱלֹהַיִךְ מָלַךְ הַמְּלָכִים מֹלֵךְ עַל הָרָיִךְ

כא מַה נָּאוּוּ רַגְלֵי מְבַשְּׂרֵי שָׁלוֹם הָאֹמְרִים לְצִיּוֹן מָלַךְ אֱלֹהָיִךְ

TEXT I. Section 1.

מַה־נָּאוּוּ עַל־הֶהָרִים

א נָאוּוּ הֶהָרִים

ב מַה נָּאוּוּ הֶהָרִים

ג מַה עַל הָהָר

Section 2.

רַגְלֵי מְבַשֵּׂר מַשְׁמִיעַ

ד נָאוּוּ רַגְלֵי הַמְבַשֵּׂר

ה עַל הָרֵי גִלְגָּל מְבַשֵּׂר

ו עַל הֶהָרִים רַגְלֵי מְבַשְּׂרִים

Section 3.

שָׁלוֹם מְבַשֵּׂר טוֹב מַשְׁמִיעַ יְשׁוּעָה

ז מַה טּוֹבִים מְבַשְּׂרֵי שָׁלוֹם

ח שָׁלוֹם לְמְבַשֵּׂר הַטּוֹב הַמַּשְׁמִיעַ יְשׁוּעָה עַל הֶהָרִים

ט עַל הֶהָרִים רַגְלֵי מְבַשְּׂרֵי שָׁלוֹם וּמַשְׁמִיעֵי יְשׁוּעָה

י מַשְׁמִיעֵי יְשׁוּעָה מְבַשְּׂרִים שָׁלוֹם שָׁלוֹם

Hebrew Consonants and the Numerals they represent.

1	א	mute	50	נ	N
	ּב	B		ן	n final
2	ב	BH or V	60	ס	S
3	ג	G (hard)	70	ע	mute
4	ד	D		ּפ	P
5	ה	H	80	פ	PH or F
6	ו	W or V		ף	ph or f final
7	ז	Z	90	צ	TS
8	ח	Ḳ		ץ	ts final
9	ט	T	100	ק	Q
10	י	Y or J	200	ר	R
	ּכ	K	300	ש	S
20	כ	KH		ּש	SH
	ך	kh final		ּת	T
30	ל	L	400	ת	TH
40	מ	M			
	ם	m final			

Vowel sounds exemplified by English words in Hebrew letters.

Note—The vowels (except ◌ֹ) stand underneath the consonants.

dose	shore	below	ago	ear	lot	wall	wove	wool	woo	eel	well	bewail	will
דֹּשְׁ	שֹׁר	בְּלוֹ	עֲגוֹ	כַּר	לָט	וָל	וֹל	וּל	וּ	אִיל	וֶל	בְּוֶל	וִל
dōgᵉ	shōrᵉ	bᵉlōw	ăgō	kăr	lot	wăll	wōvᵉ	wŭl	wū	il	wĕll	bᵉwĕl	wĭll

Hebrew Alphabet.

Aleph—beth—gimel—daleth—he—vau—zain—ḳeth—teth—yod—caph—lamed—mem—nun—samekh—ain—pe—tsade—koph—resh—shin—sin—tau.

TABLE shewing, in Cols. 2 and 6, the sound of each syllable in Zeph. iii. 8. The mode of spelling used in the Manual is shewn in Cols. 3 and 7. This Text includes the whole Alphabet.

לָכֵן	law cane	lāken	לָכֵן	law cane	lāken	therefore
חַכּוּ-לִי	ca*r*k coo lee	ḳăkū-lī	חַכּוּ-לִי	ca*r*k coo lee	ḳăkū-lī	wait ye for me
נְאֻם-יְהוָה	nay oom †Ye ho vah	nᵉᵉŭm yᵉhōvāh	נְאֻם-יְהוָה	nay oom †Ye ho vah	nᵉᵉŭm yᵉhōvāh	saith Jehovah
לְיוֹם	le yome	lyᵉom	לְיוֹם	le yome	lyᵉom	to the day
קוּמִי	coo me	qūmī	קוּמִי	coo me	qūmī	of my rising
לְעַד	le a*r*d	lᵉad	לְעַד	le a*r*d	lᵉad	for the prey:
כִּי	key	kī	כִּי	key	kī	for
מִשְׁפָּטִי	mish paw tea	mĭshpāṭī	מִשְׁפָּטִי	mish paw tea	mĭshpāṭī	my judgment
לֶאֱסֹף	lay es soaf	lĕesōph	לֶאֱסֹף	lay es soaf	lĕesōph	to gather
גּוֹיִם	go yeem	gōīm	גּוֹיִם	tay aw kail	gōīm	the nations,
לְקַבֵּץ	le cawve tsee	lᵉqābbᵉtsē	לְקַבֵּץ	call haw awe rets	lᵉqābbᵉtsē	to my assembling
מַמְלָכוֹת	ma*r*m law koath	măm^{e}lākōth	מַמְלָכוֹת	ma*r*m law koath	măm^{e}lākōth	the kingdoms,
לִשְׁפֹּךְ	lish poke	lishᵉpōk	לִשְׁפֹּךְ	lish poke	lishᵉpōk	to pour
עֲלֵיהֶם	*bo*a lay hem	aleyhĕm	עֲלֵיהֶם	*bo*a lay hem	aleyhĕm	upon them
זַעְמִי	zah me	zăhmi	זַעְמִי	zah me	zăhmi	my wrath,
כֹּל	coal	kōl	כֹּל	coal	kōl	all
חֲרוֹן	ca*r*eer roan	ḥărōn	חֲרוֹן	ca*r*eer roan	ḥărōn	my fierce anger:
אַפִּי	ahp pea	ăppī	אַפִּי	ahp pea	ăppī	for
כִּי	key	kī	כִּי	key	kī	by
בְאֵשׁ	be aish	bᵉēsh	בְאֵשׁ	be aish	bᵉēsh	the fire
קִנְאָתִי	kin aw the*me*	qinᶜāthy	קִנְאָתִי	kin aw the*me*	qinᶜāthy	of my jealousy
תֵּאָכֵל	tay aw kail	tēākēl	תֵּאָכֵל	tay aw kail	tēākēl	shall be devoured
כָּל-הָאָרֶץ	call haw awe rets	kāl hāārĕts	כָּל-הָאָרֶץ	call haw awe rets	kāl hāārĕts	all the earth.

*** Italic letters are not to be sounded. † See Preface.

CRITICAL NOTICES.

'I have gradually arrived at a decided conviction that in teaching languages we begin at the wrong end. Formerly, people used in science to begin with theories and proceed to facts, now good teachers of science lead even beginners to observe facts first, and then proceed to laws. But in grammar we still begin with abstract principles, which it is impossible for a child's mind to assimilate. When sentences are first taught and variations made, upon the plan recommended by Mr. Prendergast, I have found that children do not pronounce with the usual British accent, and do learn to express themselves in idiomatic French and German. They get to know, as Dr. Moberly expresses it, the sentence-moulds of other languages. Besides, the power of observation is cultivated; they learn to make rules themselves, and their grammatical faculty is developed. So far from the Mastery system, rightly understood, being a superficial one, it is the most thorough I know. I hope we shall, eventually, teach grammar as we now teach arithmetic. I mean, give no rules, but induce the learner to find them out.'—*See preface to Summary of H.M. Commissioners' Reports on Female Education by D. Beale, Principal of Ladies' College, Cheltenham* 1869.

'Among the educational problems which still remain unsolved in England, that of the best method of teaching languages stands pre-eminent. Numerous processes, called methods, are, it is true, in use among us, and it is also true that by means of them a certain measure of success is attained, but the principles on which success or failure depend are little understood by the ordinary run of teachers. * * * * The multitude of "methods" attests the lack of fixed principles of teaching. The fact is, and a very important fact too—that we only arrive at efficient processes of instruction by deducing from the natural method of learning * * * * ~~the~~ natural and true method of teaching. The main business of the teacher is to teach the pupil how to teach himself. Mr. Prendergast has, in an extremely interesting treatise, "The Handbook to the Mastery Series," shown that a "natural" system of teaching involves (1) very short lessons, (2) perfect mastery of them (hence the term "mastery"), (3) constant repetition of all that has been learnt, with a view to retain the mastery acquired. Then as to the matter of the lessons. These consist not of mere words and phrases as elements to be employed synthetically, but of entire idiomatic sentences—to be first "mastered," then resolved into their component parts. Mr. Prendergast says nothing that Jacotot has not said before him; but he says it more clearly, and, moreover, avoids in the practice some of the errors into which that great master of the didactic art himself fell. We strongly recommend Mr. Prendergast's "Handbook,"

as a lucid exposition of many very valuable didactic principles; and also his adaptation of them to practice in the separate volumes dedicated to "French" and "German;" and we especially advise those who intend to give his system a trial to "master" the "Handbook" in the first instance.'—*Pall Mall Gazette.*

'The writer determined to put the Mastery system to the test in Germany. * * * * After a study of less than two weeks, he was able to sustain conversation in the newly-acquired language on a great variety of subjects. * * * * So completely did the Mastery system vindicate its practicability in the test to which it was thus subjected, that the writer feels it his duty, as it is his pleasure, to recommend it whenever and wherever opportunity offers; and not only to scholars and students of linguistic science would he extend this recommendation, but to tourists and pleasure-seekers who may perchance have but a limited amount of time for their foreign investigations.'—*Preface to the American Edition, by Professor Gallaudet, Principal of the Columbia Institute, Washington.*

'If we are, as some think, on the eve of a great reformation in the methods of studying language, Mr. Thomas Prendergast will certainly be recognised as its Luther. Educational conventions have debated the possibility of inventing a better system of instruction. College fellows have puzzled their venerable heads over the subject. It has found its way into the Reviews. At last, the time has come and the man! Mr. Prendergast, in his book "On the Mastery of Languages," propounded the theory that the true way to learn an unknown language is, not to parrot its grammar and to thumb its lexicon, but to go to work, as a child does, to learn words and the idiomatic arrangement of words, and at once to put them to use.'—*Hartford Courant, Conn., U. S. A.*

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